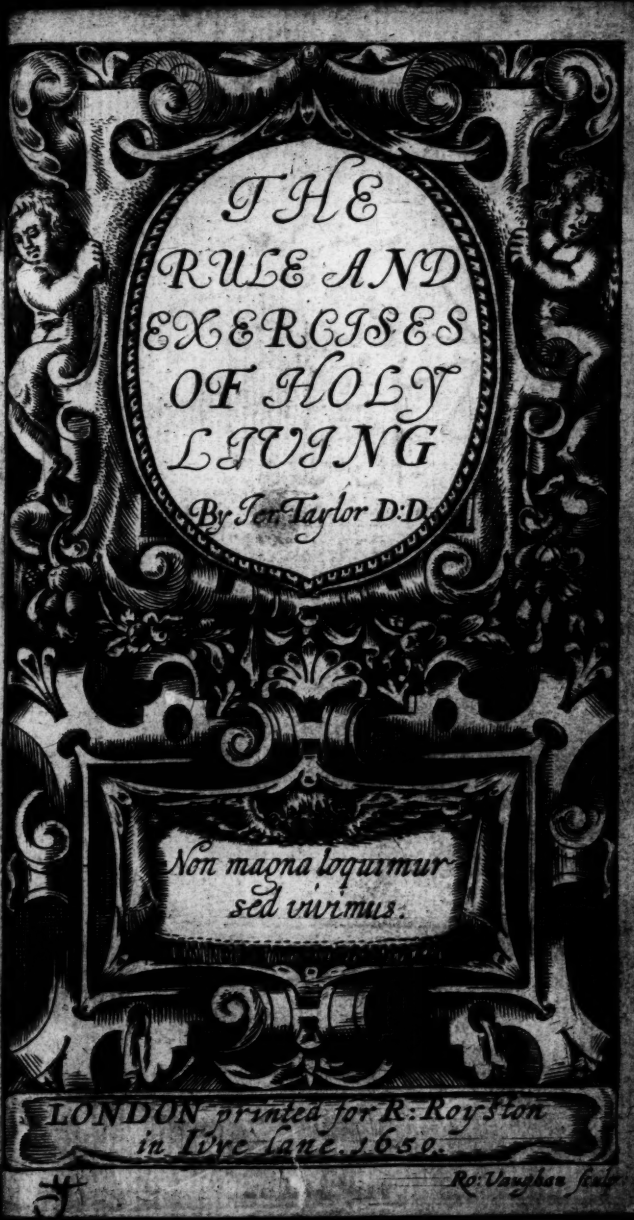

THE
RULE AND
EXERCISES
OF HOLY
LIVING
By Jer: Taylor D:D.
Non magna loquimur
sed vivimus.
LONDON printed for R: Royston
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THE RVLE AND EXERCISES OF HOLY LIVING.

In which are described

The MEANS and INSTRUMENTS of obtaining every Vertue, and the Remedies against every Vice, and Considerations serving to the resisting all temptations.

Together with

Prayers containing the whole duty of a Christian, and the parts of Devotion fitted to all Occasions, and furnish'd for all Necessities.

LONDON,
Printed for *Francis Ash*, Book-Seller in *Worcester*.
MDCL.

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Prayers containing the Devotions
a Christian (and the parts of Prayer)
ought to use in the Beginning
in all Necessities.

LONDON
Printed for Francis Tyton
Seller in Warwick
M D C L.

To the right Honourable and truly Noble

RICHARD Lord VAUGHAN,

Earl of *Carbery*, Baron of *Emlin*, and *Molingar*, Knight of the honourable Order of the Bath.

My Lord,

I Have lived to see Religion painted upon Banners, and thrust out of Churches, and the Temple turned into a Tabernacle, and that Tabernacle made ambulatory, and covered with skins of Beasts and torn Curtains, and God to be worshipped not as he is the *Father of our Lord Jesus* (an afflicted Prince, the King of sufferings) nor, as *the God of peace* (which two appellatives God newly took upon him in the New Testament, and glories in for ever:) but he is owned now rather as the *Lord of Hosts*, which title he was pleased to lay aside when the Kingdom of the Gospel was preached by the Prince of peace. But when Religion puts on Armor, and God is not acknowledged by his New Testament titles, Religion may have in it the power of the Sword, but not the power of Godliness;

and we may complain of this to God, and amongst them that are afflicted, but we have no remedy, but what we must expect from the fellowship of Christs sufferings, and the returns of the God of peace. In the mean time, and now that Religion pretends to stranger actions upon new principles; and men are apt to prefer a prosperous errour before an afflicted truth; and some will think they are religious enough if their worshipings have in them the prevailing ingredient, and the Ministers of Religion are so scattered that they cannot unite to stop the inundation, and from Chaires or Pulpits, from their Synods or Tribunals, chastise the iniquity of the errour and the ambition of evil Guides, and the infidelity of the willingly seduced multitude; and that those few good people who have no other plot in their religion but to serve God and save their soules, do want such assistances of ghostly counsel as may serve their emergent needs, and assist their endeavours in the acquist of vertues, and relieve their dangers when they are tempted to sinne and death, I thought I had reasons enough inviting me to draw into one body those advices

which

which the ſeverall neceſſities of many men muſt uſe at ſome time or other, and many of them, daily: that by a collection of holy precepts they might leſſe feel the want of perſonall and attending Guides, and that the rules for conduct of ſoules might be committed to a Book which they might alwayes have; ſince they could not alwayes have a Prophet at their needs, nor be ſuffered to go up to the houſe of the Lord to inquire of the appointed Oracles.

I know, my Lord, that there are ſome intereſted perſons who adde ſcorn to the afflictions of the Church of *ENGLAND*, and becauſe ſhe is afflicted by Men, call her *forſaken of the Lord*, and becauſe her ſolemn aſſemblies are ſcattered, think that the Religion is loſt, and the Church divorc'd from God, ſuppoſing CHRIST (who was a Man of ſorrows) to be angry with his Spouſe when ſhe is like him, [for that's the true ſtate of the Errour] and that he who promiſed his Spirit to aſſiſt his ſervants in their troubles, will, becauſe they are in trouble take away the *Comforter* from them,

who cannot be a comforter, but while he cures our sadnesses, and relieves our sorrowes, and turnes our persecutions into joyes, and Crowns, & Scepters. But concerning the present state of the Church of *England*, I consider, that because we now want the blessings of external communion in many degrees, and the circumstances of a prosperous and unafflicted people, we are to take estimate of our selves with single judgements, and every Man is to give sentence concerning the state of his own soul by the precepts and rules of our *Lawgiver*, not by the after decrees and usages of the Church; that is, by the essential parts of Religion rather then by the uncertain significations of any exteriour adherencies: for though it be uncertain, when a Man is the Member of a Church, whether he be a Member of Christ or no, because in the Churches Net there are fishes good and bad; yet we may be sure that if we be Members of Christ, we are of a Church to all purposes of spiritual religion and salvation: and in order to this give me leave to speak this great truth.

That Man does certainly belong to God, who Believes and is baptized into all the

the Articles of the Chriſtian faith, and ſtudies to improve his knowledge in the matters of God, ſo as may beſt make him to live a holy life. [2] He that in obedience to Chriſt worſhips God diligently, frequently, and conſtantly with natural Religion, that is, of prayer, praiſes, and thankſgiving. [3] He that takes all opportunities to remember Chriſts death by a frequent Sacrament (as it can be had) or elſe by inward acts of underſtanding, will, and memory (which is the ſpiritual communion) ſupplies the want of the external rite. [4] He that lives chaſtly. [5] And is merciful. [6] And deſpiſes the World, uſing it as a Man, but never ſuffering it to riſle a duty. [7] And is juſt in his dealing, and diligent in his calling. [8] He that is humble in his ſpirit. [9] And obedient to Government. [10] And content in his fortune and imployment. [11] He that does his duty becauſe he loves God. [12] And eſpecially if after all this he be afflicted, & patient, or prepared to ſuffer affliction for the cauſe of God. The Man that hath theſe twelve ſignes of grace & predeſtination does as certainly belong to *God*, & is his Son, as ſurely as he is his creature.

And if my brethren in perſecution, and

in the bands of the Lord Jesus can truly shew these markes, they shall not need be troubled that others can shew a prosperous outside, great revenues, publick assemblies, uninterrupted successions of Bishops, prevailing Armies, or any arme of flesh, or lesse certain circumstance. These are the markes of the Lord Jesus, and the characters of a Christian: This is a good Religion: and these things Gods grace hath put into our powers, and Gods Lawes have made to be our duty, and the nature of Men, and the needs of Common-wealths have made to be necessary: the other accidents & pomps of a Church are things without our power, and are not in our choice; they are good to be used when they may be had, and they help to illustrate or advantage it: but if any of them constitute a Church in the being of a society and a Government, yet they are not of its constitution as it is Christian, and hopes to be saved.

And now the case is so with us that we are reduced to that Religion which no Man can forbid; which we can keep in the midst of a persecution; by which the Martyrs in the dayes of our Fathers

thers went to Heaven; that by which we can be ſervants of God, and receive the Spirit of Chriſt, and make uſe of his comforts, and live in his love, and in charity with all; and they that do ſo cannot periſh.

My Lord, I have now deſcribed ſome general lines and features of that Religion which I have more particularly ſet down in the following pages: in which I have neither ſerved nor diſſerved the intereſt of any party of Chriſtians as they are divided by uncharitable names from the reſt of their brethren; and no Man will have reaſon to be angry with me for refuſing to mingle in his unneceſſary or vitious quarrels: eſpecially while I ſtudy to doe him good by conducting him in the narrow way to Heaven, without intricating him in the Labyrinths and wilde turnings of Queſtions, and uncertaine talkings. I have told what Men ought to doe; and by what means they may be aſſiſted; and in moſt caſes I have alſo told them why; and yet with as much quickneſſe as I could thinke neceſſary to eſtabliſh a Rule, and not to ingage in Homily or Diſcourſe. In the

uſe

use of which Rules (although they are plain, useful, and fitted for the best, and for the worst understandings, and for the needs of all men, yet) I shall desire the Reader to proceed with the following advices.

1. They that will with profit make use of the proper instruments of vertue, must so live, as if they were alwayes under the Physicians hand. For the Counsels of Religion are not to be applyed to the distempers of the soul, as men use to take Hellebore; but they must dwell together with the Spirit of a man, and be twisted about his understanding for ever. They must be used like nourishment; that is, by a daily care and meditation; not like a single medicine, and upon the actual pressure of a present necessity. For counsels and wise discourses applyed to an actual distemper, at the best are but like strong smels to an Epileptick person, sometimes they may raise him, but they never cure him. The following rules if they be made familiar to our natures, and the thoughts of every day, may make Vertue and Religion become easy and habitual: but when the temptation is present, and hath already seized upon some

some portions of our consent, we are not so apt to be counsel'd, and we finde no gust or relish in the Precept: the lessons are the same, but the instrument is unstrung, or out of tune.

2. In using the instruments of vertue we must be curious to distinguish instruments from duties; and prudent advices from necessary injunctions; and if by any other means the duty can be secured, let there be no scruples stirred concerning any other helps; onely, if they can in that case strengthen and secure the duty, or help towards perseverance, let them serve in that station in which they can be placed. For there are some persons in whom the Spirit of God hath breathed so bright a flame of love, that they do all their acts of vertue by perfect choice, and without objection; and their zeal is warmer then that it will be allayed by temptation: and to such persons mortification by Philosophical instruments, as fasting, sackcloth, and other rudenesses to the body is wholly useless: It is alwayes a more uncertain means to acquire any vertue, or secure any duty; & if love hath filled all the corners of our soul, it alone is able to do all the work of God.

3. Be not nice in ſtating the obligations of Religion; but where the duty is neceſſary, and the means very reaſonable in it ſelf, diſpute not too buſily whether in all Circumſtances it can fit thy particular; but *ſuper totam materiam*, upon the whole, make uſe of it. For it is a good ſigne of a great Religion, and no imprudence when we have ſufficiently conſidered the ſubſtance of affairs, then to be eaſy, humble, obedient, apt and credulous in the circumſtances which are appointed to us in particular by our ſpiritual Guides, or in general, by all wiſe men in caſes not unlike. He that gives Almes, does beſt, not alwayes to conſider the minutes and ſtrict meaſures of his ability, but to give freely, incuriouſly and abundantly. A man muſt not weigh grains in the accounts of his repentance; but for a great ſinne have a great ſorrow, and a great ſeverity; and in this take the ordinary advices; though it may be, a leſſe rigour might not be inſufficient: ἀκριβολογίαι, or Arithmeticall meaſures, eſpecially of our own proportioning, are but arguments of want of Love, and of forwardneſſe in Religion

ligion; or else are instruments of scruple, and then become dangerous. Use the rule heartily and enough, and there will be no harme in thy errour, if any should happen.

4. If thou intendest heartily to serve God, and avoid sinne in any one instance, refuse not the hardest and most severe advice that is prescribed in order to it, though possibly it be a stranger to thee; for whatsoever it be, custome will make it easy.

5. When many instruments for the obtaining any vertue or restraining any vice are propounded, observe which of them fits thy person, or the circumstances of thy need, and use it rather then the other: that by this means thou may'st be engaged to watch and use spiritual arts and observation about thy soul. Concerning the managing of which as the interest is greater, so the necessities are more, and the cases more intricate, and the accidents and dangers greater and more importunate; and there is greater skill required then in the securing an estate, or restoring health to an infirme body.

body. I wish all men in the world did heartily believe so much of this as is true; it would very much help to do the work of God.

Thus (My Lord) I have made bold by your hand to reach out this little scroll of cautions to all those who by seeing your honour'd name set before my Book, shall by the fairnes of such a Frontispiece be invited to look into it. I must confess it cannot but look like a designe in me, to borrow your name and beg your Patronage to my book, that if there be no other worth in it, yet at least it may have the splendour and warmth of a burning glasse, which borrowing a flame from the Eye of Heaven, shines and burns by the rayes of the Sun its patron. I will not quit my self from the suspicion: for I cannot pretend it to be a present either of it self fit to be offered to such a Personage, or any part of a just return, (but I humbly desire you would own it for an acknowledgement) of those great endearments, and noblest usages you have past upon me: But so, men in their Religion, give a piece of Gum, or the fat of a cheap Lamb in Sacrifice to him that gives them all that they have or need:

and

and unlesse He who was pleased to imploy your Lordship as a great Minister of his Providence in making a *Promise* of his good to me, the meanest of his servants [*that he would never leave me nor forsake me*] shall enable me by greater services of Religion to pay my great Debt to your Honour, I must still increase my score; since I shall now spend as much in my needs of pardon for this boldnesse, as in the reception of those favours by which I stand accountable to your Lordship in all the bands of service and gratitude; though I am in the deepest sense of duty and affection

My most Honoured Lord,

Your Honours most obliged and

Most Humble Servant

TAYLOR.

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THE

The Rule and Exercises of Holy Living, &c.

CHAP. I.

Consideration of the general instruments and means serving to a holy Life: by way of Introduction.

IT is necessary that every Man should consider, that since God hath given him an excellent nature, wisdom and choice, an understanding soul, and an immortal spirit, having made him Lord over the Beasts, and but a little lower then the Angels; he hath also appointed for him a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this, to which he can onely arrive by that service and obedience. And therefore as every man is wholly Gods own portion by the title of creation: so all our labours and care, all our powers and faculties must be wholly imployed in the service of God, even all the dayes of our life, that this life being ended, we may live with him for ever.

Neither is it sufficient that we think of the service of God as a work of the least necessity,

or of ſmall imployment, but that it be done by us as God intended it; that it be done with great earneſtneſſe and paſſion, with much zeal and deſire: that we refuſe no labour, that we beſtow upon it much time, that we uſe the beſt guides, and arrive at the end of glory by all the wayes of grace, of prudence and religion.

And indeed if we conſider how much of our lives is taken up by the needs of nature, how many years are wholly ſpent before we come to any uſe of reaſon, how many years more before that reaſon is uſeful to us to any great purpoſes, how imperfect our diſcourſe is made by our evil education, falſe principles, ill company, bad examples, and want of experience; how many parts of our wiſeſt and beſt years are ſpent in eating and ſleeping, in neceſſary buſineſſes, and unneceſſary vanities, in worldly civilities, and leſſe uſeful circumſtances, in the learning arts and ſciences, languages or trades; that little portion of hours that is left for the practiſes of piety, and religious walking with God, is ſo ſhort and trifling, that were not the goodneſſe of God infinitely great, it might ſeem unreaſonable or impoſſible for us to expect of him eternal joyes in heaven, even after the well ſpending thoſe few minutes which are left for God, and Gods ſervice, after we have ſerved our ſelves, and our own occaſions.

And yet it is conſiderable, that the fruit which comes from the many dayes of recreation and vanity is very little, and although we ſcatter much, yet we gather but little profit; but from the few hours we ſpend in prayer and the exerciſes of a pious life, the return is great and profitable; and what we ſowe in the minutes and ſpare portions of a few years, grows up

to

to crowns and ſcepters in a happy and a glorious eternity.

1. Therefore, Although it cannot be enjoyn'd, that the greateſt part of our time be ſpent in the direct actions of devotion and religion, yet it will become, not onely a duty, but alſo a great providence to lay aſide for the ſervices of God, and the buſineſſes of the Spirit as much as we can: becauſe God rewards our minutes with long and eternal happineſſe; and the greater portion of our time we give to God, the more we treaſure up for our ſelves; and *No man is a better Merchant than he that layes out his time upon God, and his money upon the Poor.* 1

2. Onely it becomes us to remember and to adore Gods goodneſſe for it, that God hath not onely permitted us to ſerve the neceſſities of our nature, but hath made them to become parts of our duty; that if we by directing theſe actions to the glory of God intend them as inſtruments to continue our perſons in his ſervice, he by adopting them into religion may turn our nature into grace, and accept our natural actions, as actions of religion, God is pleaſed to eſteem it for a part of his ſervice; if we eat or drink; ſo it be done temperately, and as may beſt preſerve our health, that our health may enable our ſervices towards him: And there is no one minute of our lives (after we are come to the uſe of reaſon) but we are, or may be doing the work of God, even then when we moſt of all ſerve our ſelves.

Γυδομεθόν τινος πῶς ἔξι ἰδίων ἀγαθῶν θεοῖς; ἢ δικαίως ἔξι, ἐφη, ἢ αὐτάρκους, ἢ ἰσχυρὸς, ἢ ἐγκρατοῦς, ἢ κοσμίους, ἐκ ἔξι ἢ ἀρεσκὸς τοῖς θεοῖς; *Arrian. Epict. l. 1. c. 13.*

3. To which if we adde, that in theſe and all

other actions of our lives we alwayes ſtand before God, acting, and ſpeaking and thinking in his preſence, and that it matters not that our conſcience is ſeal'd with ſecreſie, ſince it lies open to God, it will concern us to behave our ſelves carefully, as in the preſence of our Judge.

Theſe three conſiderations rightly manag'd, and applyed to the ſeveral parts and inſtances of our lives, will be like *Eliſha* ſtretched upon the childe, apt to put life and quickneſſe into every part of it, and to make us live the life of grace, and do the work of God.

I ſhall therefore by way of introduction reduce theſe three to practiſe, and ſhew how every Chriſtian may improve all and each of theſe to the advantage of piety, in the whole courſe of his life: that if he pleaſe to bear but one of them upon his ſpirit, he may feel the benefit, like an univerſal inſtrument, helpful in all ſpiritual and temporal actions.

SECT. I.

The firſt general inſtrument of holy living: Care of our time.

HE that is choice of his time will alſo be choice of his company, and choice of his actions, leſt the firſt ingage him in vanity and loſſe, and the latter by being criminal be a throwing his time and himſelf away, and a going backin the accounts of eternity.

God hath given to man a ſhort time here upon earth, and yet upon this ſhort time eternity depends: but ſo, that for every hour of our

our life (after we are persons capable of laws, & know good from evil) we must give account to the great Judge of Men and Angels. And this is it which our blessed Saviour told us, that we must account for *every idle word*; not meaning, that every word which is not designd to edification, or is lesse prudent, shall be reckoned for a sin, but that the time which we spend in our idle talking and unprofitable discourses, that time which might and ought to have been imployed to spiritual and useful purposes, that is to be accounted for.

For we must remember, that we have a great work to do, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be master'd, many necessities to serve, and much good to do, many children to provide for, or many friends to support, or many poor to relieve, or many diseases to cure, besides the needs of nature, and of relation, our private and our publick cares, and duties of the world, which necessity and the Providence of God hath adopted into the family of *Religion*.

And that we need not fear this instrument to be a snare to us, or that the duty must end in scruple, vexation, and eternal fears, we must remember, that the life of every man may be so ordered (and indeed must,) that it may be a perpetual serving of God. The greatest trouble and most busy trade, and wordly incombrances, when they are necessary or charitable, or profitable in order to any of those ends, which we are bound to serve whether publick or private, being a doing Gods work. For God provides the good things of the world to serve the needs of nature, by the labours of the Plowman, the

skill and pains of the Artisan, and the dangers and traffick of the Merchant: These men are in their callings the Ministers of the Divine providence, and the stewards of the creation, and servants of the great family of God, *the World*, in the imployment of procuring necessaries for food and clothing, ornament and Physick. In their proportions also, a King and a Priest, and a Prophet, a Judge and an Advocate, doing the works of their imployment according to their proper rules, are doing the work of God, because they serve those necessities which God hath made, and yet made no provisions for them but by their Ministery. So that no man can complain, that his calling takes him off from religion, his calling it self and his very worldly imployment, in honest trades and offices is a serving of God, and if it be moderately pursued, and according to the rules of Christian prudence, will leave void spaces enough for prayers and retirements of a more spiritual religion.

God hath given every man work enough to do, that there shall be no room for idleness, and yet hath so ordered the world, that there shall be space for devotion. He that hath the fewest businesses of the world, is called upon to spend more time in the dressing of his soul, and he that hath the most affairs, may so order them, that they shall be a service of God, whilst at certain periods they are blessed with prayers and actions of religion, and all day long are hallowed by a holy intention.

However, so long as Idleness is quite shut out from our lives, all the sins of wantonness, softness and effeminacy are prevented, and there is but little room left for temptation;

and therefore to a busie man temptation is fain to climbe up together with his businesses, and sins creep upon him onely by accidents and occasions; whereas to an idle person they come in a full body, and with open violence, and the impudence of a restlesse importunity.

Idlenesse is called *the sin of Sodom and her daughters*, and indeed is *the burial of a living man*, an idle person being so useless to any purposes of God and man, that he is like one that is dead, unconcerned in the changes and necessities of the world: and he onely lives to spend his time, and eat the fruits of the earth, like vermin or a wolf, when their time comes they dye and perish, and in the mean time do no good; they neither plow nor carry burdens: all that they do, either is unprofitable, or mischievous. Ezekiel. 16. 49. Senec.

Idlenesse is the greatest prodigality in the world: it throwes away that, which is invaluable in respect of its present use, and irreparable when it is past, being to be recovered by no power of art or nature. But the way to secure and improve our time we may practise in the following rules.

Rules for imploying our Time.

1. In the morning, when you awake, accustome your self to *think first upon God*, or something in order to his service; and at night also, let him close thine eyes; and let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniencies of nature; and sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers of the East.

2. Let every man that hath a calling, be *diligent* in pursuance of its employment, so as not lightly, or without reasonable occasion to neglect it in any of those times, which are usually and by the custome of prudent persons and good husbands imployed in it.

3. Let all the *Intervals*, or void spaces of time be imployed in prayers, reading, meditating, works of nature, recreation, charitie, friendlinesse and neighbourhood, and means of spiritual and corporal health: ever remembring, so to work in our calling, as not to neglect the work of our *high calling*; but to begin and end the day with God, with such forms of devotion, as shall be proper to our necessities.

4. The resting dayes of Christians, and *Festivals* of the Church must in no sense be dayes of idlenesse: for it is better to plow upon holy dayes, then to do nothing, or to do vitiously; but let them be spent in the works of the day, that is, of Religion and Charity, according to the rules appointed*.

* See Chap. 4. sect. 6.

5. Avoid the company of *Drunkards* and *busie-bodies*, and all such as are apt to talk much to little purpose: for no man can be provident of his time, that is not prudent in the choice of his company: and if one of the Speakers be vain, tedious and trifling, he that hears, and he that answers in the discourse are equal losers of their time.

6. Never talk with any man, or undertake any trifling imployment *meerly to passe the time away*: for every day well spent may become a *day of salvation*, and time rightly employed is *an acceptable time*. And remember, that the time thou trifleſt away was given thee to repent in, to pray for pardon of sins, to work out thy sal-

S. Bern. de tripli ci custodia.

salvation, to do the work of grace, to lay up against the day of Judgement, a treasure of good works, that thy time may be crowned with Eternity.

7. In the midst of the works of thy calling often retire to God in *short prayers* and ejaculations, and those may make up the want of those larger portions of time, which it may be thou desirest for devotion, and in which thou thinkst other persons have advantage of thee: for so thou reconcilest the outward work, and thy inward calling, the Church and the Commonwealth, the imployment of thy body and the interest of thy soul; for be sure, that God is present at thy breathings and hearty sighings of prayer alsoon, as at the longer offices of lesse busied persons; and thy time is as truely sanctified by a trade, and devout, though shorter prayers, as by the longer offices of those whose time is not filled up with labour and useful businesse.

Laudatur Augustus
Cælat apud Lucanum.
——media inter prælia semper
Stellarum cæliq; plagis superisque vacabat.

8. Let your imployment be such as may become a reasonable person; and not be a businesse fit for children or distracted people; but fit *for your age and understanding*. For a man may be very idlely busy, and take great pains to so little purpose, that in his labors and expence of time he shall serve no end but of folly, and vanity. There are some Trades, that wholly serve the ends of idle persons and fools; and such as are fit to be seized upon by the severity of laws, and banisht from under the sun: and there are some people who are busy, but it is as *Domitian* was, in catching flyes.

9. Let your imployment be fitted *to your per-*

son and calling. Some there are that imploy their time in affairs infinitely below the dignity of their person, and being called by God, or by the Republick to help to bear great burdens, and to judge a people, do enfeeble their understandings, and disable their persons by sordid and bruitish businesse. Thus *Nero* went up and down *Greece*, and challenged the Fidlers at their trade. *Æropus* a Macedonian King made Lanterns. *Haroatius* the King of *Parthia* was a Mole-catcher; and *Biantes* the Lydian filed needles. He that is appointed to minister in holy things, must not suffer secular affairs and sordid arts to eat up great portions of his imployment; a Clergy man must not keep a Tavern, nor a Judge be an Inne-keeper; and it was a great idlenesse in *Theophylact* the Patriarch of *C. P.* to spend his time in his stable of horses, when he should have been in his study, or the Pulpit, or saying his holy offices. Such imployments are the diseases of labour, and the rust of time which it contracts, not by lying still, but by dirty imployment.

10. Let your imployment be such *as becomes a Christian*, that is, in no sence mingled with sin; for he that takes pains to serve the ends of covetousnesse, or ministers to anothers lust, or keeps a shop of impurities or intemperance, is idle in the worst sence; for every hour so spent runs him backward, and must be spent again in the remaining and shorter part of his life, and spent better.

11. Persons of *great quality, and of no trade*, are to be most prudent and curious in their imployment and traffick of time. They are miserable, if their education hath been so loose and undisciplin'd, as to leave them unfurnished of

skill to spend their time: but most miserable are they, if such misgovernment and unskilfulnesse make them fall into vitious and baser company, and drive on their time by the sad minutes and periods of sin and death. * They that are *learned* know the worth of time, and the manner how well to improve a day; and they are to prepare themselves for such purposes, in which they may be most useful in order to arts or arms: to counsel in publick, or government in their Countrey: But for others of them that are *unlearn'd*, let them choose good company, such as may not tempt them to a vice, or joyn with them in any; but that may supply their defects by counsel and discourse, by way of conduct or conversation. Let them learn easy and useful things, read history, and the laws of the Land, learn the customs of their Countrey, the condition of their own estate, profitable and charitable contrivances of it: let them study prudently to govern their families, learn the burdens of their Tenants, the necessities of their neighbours, and in their proportion supply them, and reconcile their enmities, and prevent their Law-suits, or quickly end them, and in this glut of leisure and disimployment, let them set apart greater portions of their time for religion, and the necessities of their Souls.

12. Let the *women of noble birth* and great fortunes do the same things in their proportions and capacities, nurse their children, look to the affairs of the house, visit poor cottages, and relieve their necessities, be curteous to the neighbourhood, learn in silence of their husbands, or their spiritual Guides, read good books, pray often, and speak little, and *learn to*

do

do good works for necessary uses, for by that phrase S. *Paul* expresses the obligation of Christian women to good housewifery, and charitable provisions for their family and neighbourhood.

13. Let all persons of *all conditions* avoid all delicacy and niceness in their *clothing* or *diet*, because such softness engages them upon great mispendings of their time, while they dresse and combe out all their opportunities of their morning devotion, and half the dayes severity, and sleep out the care and provision for their Souls.

14. Let every one of every condition avoid *curiosity*, and all enquiry into things that concern them not. For all busines in things that concerns us not, is an imploying our time to no good of ours, and therefore not in order to a happy Eternity. In this account our neighbours necessities are not to be reckoned; for they concern us as one member is concern'd in the grief of another; but *going* from house to house, tatlers, and busie-bodies, which are the canker and rust of idleness, as idleness is the rust of time, are reproved by the Apostle in severe language, and forbidden in order to this exercise.

15. As much as may be cut off all *impertinent and useless employments* of your life, unnecessary and phantastick visits, long waitings upon great personages, where neither duty nor necessity, nor charity obliges us, all vain meetings, all laborious trifles, and whatsoever spends much time to no real, civil, religious, or charitable purpose.

16. Let not your *recreations* be lavish spenders of your time, but choose such which are healthful, short, transient, recreative, and apt to

to refresh you; but at no hand *dwell* upon them, or make them your *great imployment*: for he that spends his time in sports, and calls it recreation, is like him, whose garment is all made of fringes, and his meat nothing but sawces, they are healthlesse, chargeable and useleſſe. And therefore avoid such games which require much time or long attendance; or which are apt to steal thy affections from more severe imployments. For to whatsoever thou hast given thy affections, thou wilt not grudge to give thy time. Natural necessity and the example of S. *John* (who recreated himself with sporting with a tame Partridge) teach us that it is lawful to relax and unbend our bow, but not to suffer it to be unready or unstrung. *Cassian. Collat. 24 c. 21*

17. Set apart some portions of every day for *more solemn devotion* and religious imployment, which be *severe* in *observing*: and if variety of imployment or prudent affairs, or civil society presse upon you, yet so order thy *rule*, that the necessary parts of it be not omitted; and though just occasions may make your prayers shorter, yet let nothing but a violent, sudden and impatient necessity make thee upon any one day wholly to omit thy morning and evening devotions; which if you be forced to make very short, you may supply and lengthen with ejaculations and short retirements in the day time in the midst of your imployment, or of your company.

18. Do not the *work of God negligently* and idlely: let not thy heart be upon the world, when thy hand is lift up in prayer: and be sure to prefer an action of religion in its place and proper season before all worldly pleasure, letting secular things (that may be dispensed *Jerem. 48. 10.*

with

with in themselves,) in these circumstances wait upon the other; not like the Patriarch who ran from the Altar in S. *Sophia* to his stable in all his Pontificals, and in the midst of his office, to see a Colt newly fallen from his beloved and much valued Mare *Phorbante*. More prudent and severe was that of Sr. *Thom. More*, who being sent for by the King when he was at his prayers in publick, returned answer, he would attend him when he had first performed his service to the KING of Kings. And it did honour to *Rusticus*, that when Letters from *Cæsar* were given to him, he refused to open them, till the Philosopher had done his Lecture. In honouring God and doing his work, put forth all thy strength, for of that time onely thou mayest be most confident that it is gain'd, which is prudently and zealously spent in Gods Service.

Plutarch. de Curios.

19. When the *Clock strikes*, or however else you shall measure the day, it is good to say a short ejaculation every hour, that the parts and returns of devotion may be the measure of your time; and do so also in all the *breaches* of thy sleep, that those spaces which have in them no direct businesse of the world may be filled with religion.

20. If by thus doing you have not secured your time by an early and forehanded care, yet be sure by a timely diligence *to redeem the time*, that is, to be pious and religious in such instances in which formerly you have sinned, and to bestow your time especially upon such graces, the contrary whereof you have formerly practised, doing actions of chastity & temperance with as great a zeal

Οἱ δὲ ἀντοῖς δοκιμώτατοι ὅσα ἡμάρτον ἀπρεπέστερα τοῦ σωφρονεῖν εἴωθεσι φέρειν.
Procop. 2. Vandal.

zeal and earneſtneſſe as you did once act your uncleanneſſe: and then, by all arts to watch againſt your preſent and future dangers, from day to day ſecuring your ſtanding; this is properly *to redeem your time*, that is, to buy your ſecurity of it at the rate of any labour and honeſt arts.

21. Let him that is moſt buſied ſet apart ſome *ſolemn time every year*, in which, for the time quitting all worldly buſineſſe, he may attend wholly to faſting and prayer, and the dreſſing of his ſoul by confeſſions, meditations and attendances upon God; that he may make up his accounts, renew his vows, make amends for his careleſſeneſſe, and retire back again from whence levity and the vanities of the world, or the importunity of temptations, or the diſtraction of ſecular affairs have carried him. 1 Cor. 7. 5.

22. In this we ſhall be much aſſiſted, and we ſhall finde the work more eaſie, if before we ſleep every night * we *examine the actions of the paſt day* with a particular ſcrutiny, if there have been any accident extraordinary: as, long diſcourſe, a Feaſt, much buſineſſe, variety of company: If nothing but common hath happened, the leſſe examination will ſuffice: only let us take care that we ſleep not without ſuch a recollection of the actions of the day, as may repreſent any thing that is remarkable, and great, either to be the matter of ſorrow or thankſgiving: for other things, a general care is proportionable.

* Μηδ' ὕπνον μαλακίσαις ἐπ' ὀμμασι σοῖσι δέχεσθαι
Πρίν τὰ ἑκάστου ἔργα δὶς ἐν νυκτὶ διελθεῖν.
Ποῦ παρέβην, τί δ' ἔρεξα, τί μοι δέον οὐκ ἐτελέσθη.
Pythag. Carm.

23. Let

23. Let all these things be done *prudently and moderately*; not with scruple and vexation. For these are good advantages, but the particulars are not divine commandements; and therefore are to be used as shall be found expedient to every ones condition. For, provided that our duty be secured; for the degrees and for the instruments, every man is permitted to himself and the conduct of such who shall be appointed to him. He is happy, that can secure every hour to a sober or a pious imployment: but the duty consists not scrupulously in minutes and half hours, but in greater portions of time; provided, that no minute be imployed in sin, and the great portions of our time be spent in sober imployment; and all the appointed dayes and some portions of every day be allowed for Religion. In all the lesser parts of time we are left to our own elections and prudent management, and to the consideration of the great degrees and differences of glory that are laid up in Heaven for us, according to the degrees of our care and piety and diligence.

The benefits of this Exercise.

This exercise, besides that it hath influence upon our whole lives, it hath a special efficacy
1. for the preventing of 1. Beggerly sins, that is, those sins which idleness and beggery usually betray men to; such as are lying, flattery,
2. stealing, and dissimulation. 2. It is a proper antidote against carnal sins, and such as proceed from fulness of bread and emptiness of
3. imployment. 3. It is a great instrument of preventing the smallest sins and irregularities of our life, which usually creep upon idle, unimployed,

imployed, and incurious persons. 4. It not onely teaches us to avoid evil, but ingages us upon *doing good*, as the proper businesse of all our dayes. 5. It prepares us so against *sudden changes*, that we shall not easily be surprized at the sudden coming of the day of the Lord: For he that is curious of his time, will not easily be unready and unfurnished. 4. 5.

SECT. II.

The second general instrument of Holy Living: Purity of intention.

THat we should intend and designe Gods glory in every action we do, whether it be natural or chosen, is expressed by S. *Paul*, *Whether ye eat or drink, do all to the glory of God*: Which rule, when we observe, every action of nature becomes religious, and every meal is an act of worship, and shall have its reward in its proportion, as well as an act of prayer. Blessed be that goodnesse and grace of God, which out of infinite desire to glorifie and save mankinde, would make the very works of nature capable of becoming acts of vertue, that all our life time we may do him service. 1 Cor. 10. 31.

This grace is so excellent, that it sanctifies the most *common action* of our life, and yet so necessary, that without it the very best actions of our devotion are imperfect and vitious. For he that prayes out of custome, or gives almes for praise, or fasts to be accounted religious, is but a Pharisee in his devotion, and a beggar in his alms, and an hypocrite in his fast. But a holy

holy end ſanctifies all theſe, and all other actions which can be made holy, and gives diſtinction to them and procures acceptance.

For, as to know the end, diſtinguiſhes a Man from a Beaſt: ſo to chuſe a good end, diſtinguiſhes him from an evil man. *Hezekiah* repeated his good deeds upon his ſick bed, and obtained favour of God; but the Phariſee was accounted inſolent for doing the ſame thing; becauſe this man did it to upbraid his brother, the other to obtain a mercy of God. *Zecharias* queſtioned with the Angel about his meſſage, and was made ſpeechleſſe for his incredulity; but the bleſſed Virgin *Mary* queſtioned too, and was blameleſſe; for ſhe did it to enquire after the *manner* of the thing; but he did not believe the *thing it ſelf*: He doubted of Gods power, or the truth of the Meſſenger; but ſhe onely of her own incapacity. This was it which diſtinguiſhed the mourning of *David* from the exclamation of *Saul*: the confeſſion of *Pharaoh* from that of *Manaſſes*: the tears of *Peter* from the repentance of *Judas*: 'For the praiſe is not in the deed done, 'but in the manner of its doing. If a man viſits 'his ſick friend, and watches at his pillow for 'charity ſake, and becauſe of his old affection 'we approve it: but if he does it in hope of 'legacy, he is a Vulture, and onely watches for 'the carkaſſe. The ſame things are honeſt and 'diſhoneſt: the *manner* of *doing them*, and the 'end of the deſigne makes the ſeparation. *Sancta.*

Holy intention is to the actions of a man that which the ſoul is to the body, or form to its matter, or the root to the tree, or the Sun to the World, or the Fountain to a River, or the Baſe to a Pillar: for without theſe the body

dy is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and a ruine; and the action is sinful, or unprofitable and vain. The poor Farmer that gave a dish of cold water to *Artaxerxes* was rewarded with a golden goblet; and he that gives the same present to a *Disciple in the name of a Disciple* shall have a Crown: but if he gives water in despite when the Disciple needs wine or a Cordial, his reward shall be to want that water to cool his tongue. * But this duty must be reduced to rules.

Rules for our intentions.

1. In every action reflect upon *the end*; and in your undertaking it, consider *why* you do it, and what you propound *to your self for a reward*, and *to your action as its end.*

2. Begin every action in the Name of the Father, of the Son, and of the Holy Ghost: the meaning of which is, that we be careful, that we do not the action without the permission or warrant of God. 2. That we designe it to the glory of God, if not in the direct action, yet at least in its consequence; if not in the particular, yet at least in the whole order of things and accidents. 3. That it may be so blessed, that what you intend for innocent and holy purposes, may not by any chance or abuse, or misunderstanding of men be turned into evil, or made the occasion of sin.

3. Let every action of concernment be *begun with prayer*, that God would not onely bless the action, but sanctifie your purpose; and make an oblation of the action to God: holy and well intended actions being the best

oblations

oblations and presents we can make to God; and when God is entitled to them, he will the rather keep the fire upon the Altar bright and shining.

4. In the prosecution of the action, renew and re-inkindle your purpose by *short ejaculations* to these purposes. [*Not unto us O Lord, not unto us, but unto thy Name let all praise be given:*] and consider, [*Now I am working the work of God: I am his servant, I am in a happy employment, I am doing my Masters businesse; I am not at my own disposal, I am using his talents, and all the gain must be his:*] for then be sure, as the glory is his, so the reward shall be thine. If thou bringest his goods home with increase, he will make thee ruler over Cities.

5. Have a care that while the Altar thus sends up a holy flame, thou doest not suffer the birds to come & carry away the Sacrifice: that is, let not that which begun well, and was intended for Gods glory, decline and end in thy owne praise, or temporal satisfaction, of a sin. A story told to represent the vilenesse of uncleanlily is well begun; but if thy female auditor be pleased with thy language, and begins rather to like thy person for thy story, then to dislike the crime: be watchful, lest this goodly head of gold descend in silver and brasse, and end in iron and clay, like *Nebuchadnezzar's* image; for from the *end* it shall have its name and reward.

Qui furatur ut mœchetur, mœchus est magis quam fur *Arist. Eth.*

6. If any *accidental event* which was not first intended by thee can come to passe, let it not be taken into thy purposes, nor at all be made use of; as if by telling a true story you can do an ill turn to your enemy, by no means do it; but when the temptation is found out, turn all thine enmity upon that.

7. In

7. In every more solemne action of Religion, joyn together *many good ends*, that the consideration of them may entertain all your affections, and that when any one ceases, the purity of your intention may be supported by another supply. He that fasts onely to tame a rebellious body, when he is provided of a remedy either in Grace or Nature, may be tempted to leave off his fasting. But he that in his fast intends the mortification of every unruly appetite, an accustoming himself to bear the yoke of the Lord, a contempt of the pleasures of meat and drink, humiliation of all wilder thoughts, obedience, and humility, austerity and charity, and the convenience and assistance to devotion, and to do an act of repentance; whatever happens, will have reason enough to make him to continue his purpose, and to sanctifie it. And certain it is, the more good ends are designed in an action, the more degrees of excellency the man obtains.

8. If any temptation to spoil your purpose happens in a religious duty, do not presently *omit the action*, but rather strive to rectifie your intention and to mortifie the temptation. S. *Bernard* taught us this rule. For when the Devil observing him to preach excellently, and to do much benefit to his hearers, tempted him to vain glory, hoping that the good man to avoid that, would cease preaching, he gave this answer onely, *I neither began for thee, neither for thee will I make an end.*

9. In all actions which are of *long continuance*, deliberation and abode, let your Holy and pious intention be *actual*, that is, that it be by a special prayer, or action, by a peculiar act of resignation or oblation be given to God: but

but in smaller actions, and little things, and indifferent, fail not to secure a pious *habitual* intention, that is, that it be included within your general care, that no action have an ill end, and that it be comprehended in your general prayers, whereby you offer your self and all you do to Gods glory.

10. Call not *every temporal end*, a defiling of thy intention, but onely, 1. When it contradicts any of the ends of God, or 2. When it is principally intended in an action of religion. For sometimes a temporal end is part of our duty: and such are all the actions of our calling, whether our imployment be religious or civil. We are commanded to provide for our family: but if the Minister of Divine offices shall take upon him that holy calling for covetous or ambitious ends, or shall not designe the glory of God principally and especially, he hath polluted his hands and his heart; and the fire of the Altar is quenched, or it sends forth nothing but the smoak of mushromes, or unpleasant gums. And it is a great unworthinesse to prefer the interest of a creature before the ends of God the Almighty Creator.

But because many cases may happen in which a mans *heart may deceive him*, and he may not well know what is in his own spirit; therefore by these following signes we shall best make a judgement *whether our intentions be pure, and our purposes holy.*

Signes of purity of intention.

See Sect. 1. of this Chapt. Rule 18.

1. It is probable our hearts are right with God, and our intentions innocent and pious, if we set upon actions of religion or civil life with an *affection proportioned* to the quality of the

the work; that we act our temporal affairs with a desire no greater then our necessity; and that in actions of religion we be zealous, active, and operative, so far as prudence will permit; but in all cases, that we value a religious designe before a temporal; when otherwise they are in equal order to their several ends: that is, that whatsoever is necessary in order to our souls health be higher esteemed than what is for bodily; and the necessities, the indispensable necessities of the spirit be served before the needs of nature, when they are required in their several circumstances: Or plainer yet; when we choose any temporal inconvenience, rather than commit a sin, and when we choose to do a duty rather than to get gain. But he that does his recreation, or his merchandise cheerfully, promptly, readily and busily; and the works of religion slowly, flatly, and without appetite, and the spirit moves like *Pharaohs* chariots when the wheels were off, it is a signe that his heart is not right with God, but it cleaves too much to the world.

2. It is likely our hearts are pure, and our intentions spotlesse, when we are *not solicitous* of the *opinion* and censures of men; but onely that we do our duty, and be accepted of God. For our eyes will certainly be fixed there from whence we expect our reward: and if we desire that God should approve us, it is a signe we do his work, and expect him our pay-Master.

3. He that does as well *in private* between God and his own soul *as in publick*, in Pulpits, in Theatres, and Market-places, hath given himself a good testimony that his purposes are full of honesty, nobleness and integrity. For what

what *Helkanah* said to the Mother of *Samuel*, Am not I better to thee then ten sons? Is most certainly verified concerning God: that he, who is to be our Judge, is better then ten thousand witnesses. But he, that would have his vertue published, studies not vertue, but glory.

Seneca Ep. 113. 'He is not just, that will not be just without 'praise: but he is a righteous man that 'does justice, when to do so, is made infamous: 'and he is a wise man who is delighted with an *ill name* that is *well gotten*. And indeed that

S. Chrys. l. 2. de compun. cordis. 'man hath a strange covetousnesse, or folly, that 'is not contented with this reward, that, *He 'hath pleased God*. And see what he gets by it:

S. Greg. moral. 8. cap. 25. 'He that does good works for praise, or secular 'ends sells an inestimable jewel for a trifle; 'and that which would purchase Heaven for 'him, he parts with for the breath of the 'people, which at the best is but aire, and that 'not often wholsome.

4. It is well also when we are not sollicitous or troubled concerning the *effect and event* of all our actions; but that being first by Prayer recommended to him, is left at his disposse: for then in case the event be not answerable to our desires, or to the efficacy of the instrument, we have nothing left to rest in, but the honesty of our purposes; which it is the more likely we have secur'd, by how much more we are indifferent concerning the successe. S. *James* converted but eight persons, when he preach'd in *Spain*; and our blessed Saviour converted fewer, then his own Disciples did: And if thy labours prove unprosperous, if thou be'st much troubled at that, it is certain thou didst not think thy self secure of a reward for your intention, which you might have done if it had been pure and just.

5. He

5. He loves *vertue* for Gods sake and its own, that loves and honours it *wherever* it is to be seen; but he that is *envious* or *angry* at a vertue that is not his own, at the perfection or excellency of his Neighbour, is not covetous of the vertue, but of its reward and reputation, and then his intentions are polluted. It was a great ingenuity in *Moses*, that wished *all the people* might be *prophets*; but if he had designed his own honour, he would have prophecyed alone. But he that desires onely that the work of God and religion shall go on, is pleased with it, who ever is the instrument.

6. He that *despises the world* and all its appendant vanities is the best Judge, & the most secur'd of his intentions, because he is the furthest removed from a temptation. Every degree of mortification is a testimony of the purity of our purposes, and in what degree we despise sensual pleasure, or secular honours, or worldly reputation, in the *same degree* we shall conclude our heart, right to religion and spiritual designes.

7. When we are *not sollicitous* concerning the *instruments* and *means* of our actions, but use those means which God hath laid before us, with resignation, indifferency and thankfulnesse, it is a good signe that we are rather intent upon the end of Gods glory, than our own conveniency or temporal satisfaction. He that is indifferent whether he serve God in riches or in poverty, is rather a seeker of God, than of himself; and he that will throw away a good book, because it is not curiously guilded, is more desirous to please his eye, than to inform his understanding.

8. When a temporal end consisting with a

ſpiritual and pretended to be ſubordinate to it happens to *fail*, and be defeated, if we can *rejoyce in* that ſo Gods glory be ſecured, and the intereſts of religion; it is a great ſigne our hearts are right, and our ends prudently deſigned and ordered.

When our *intentions* are thus *ballanced*, regulated and diſcerned, we may conſider, 1. That *this exerciſe* is of ſo univerſal efficacy in the whole courſe of a holy life, that it is like the *ſoul to every* holy *action*, and muſt be provided for in every undertaking; and is of it ſelf alone ſufficient to make all natural and indifferent actions to be adopted into the family of religion.

2. That there are ſome actions, which are uſually reckoned as parts of our religion, which yet of themſelves are ſo relative and imperfect, that without the purity of intention they degenerate; and unleſſe they be directed and proceed on to thoſe purpoſes which God deſigned them to, they return into the family of common, ſecular, or ſinful actions. Thus *alms* are for *charity*: *faſting* for *temperance*: *prayer* is for *religion*: *humiliation* is for *humility*: *auſterity* or *ſufferance* is in order to the vertue of *patience*; and when theſe actions fail of their ſeveral ends, or are not directed to their own purpoſes, *alms* are miſpent; *faſting* is an impertinent trouble; *prayer* is but lip-labour; *humiliation* is but hypocriſie; *ſufferance* is but vexation; for ſuch were the *alms* of the Phariſee, the *faſt* of *Jezabel*, the *prayer* of *Judah* reproved by the Prophet *Iſaiah*, the *humiliation* of *Ahab*, the *martyrdome* of *Hereticks*; in which nothing is given to God but the body, or *the forms of religion*, but the ſoul, and *the power of godlineſſe* is wholly wanting.

3. We

3. We are to consider that *no intention* can *sanctifie* an *unholy* or unlawful action: *Saul* the King disobeyed Gods commandment, and spared the cattel of *Amalek* to reserve the best for sacrifice: And *Saul* the Pharisee persecuted the Church of God with a designe to do God service: and they that kild the Apostles had also good purposes, but they had unhallowed actions: 'When there is both truth in election 'and charity in the intention; when we go to God in wayes of his own choosing, or approving, then *our eye is single*, and our hands are clean, and our hearts are pure. But when a man does evil that good may come of it, or good to an evil purpose, that man does like him that rowls himself in thorns that he may sleep easily: he rosts himself in the fire, that he may quench his thirst with his own sweat; he turns his face to the East that he may go to bed with the Sun. I end this with the saying of a wise Heathen. 'He is to be called evil that 'is good onely for his own sake: Regard not 'how full hands you bring to God, but how 'pure: Many cease from sin out of fear alone, 'not out of innocence or love of vertue, and they (as yet) are not to be called innocent, but timerous.

S. Bern. lib. de præcept.

Publius Mimus.

SECT. III

The third general instrument of holy living: or the practise of the presence of God.

THat God is present in all places, that he sees every action, hears all discourses, and

understands every thought, is no strange thing to a Christian ear, who hath been taught this doctrine, not onely by *right reason*, and the consent of all the wise men in the world, but also by God himself in holy Scripture. [*Am I a God at hand* (*saith the Lord*) *and not a God afar off? Can any hide himself in secret places that I shall not see him?* (*saith the Lord*) *Do not I fill heaven and earth? Neither is there any creature that is not manifest in his sight: but all things are naked and open to the eyes of him with whom we have to do; for in him we live and move and have our being.*] God is wholly in every place, included in no place, not bound with cords (except those of love) not divided into parts, not changeable into several shapes, filling heaven and earth with his present power, and with his never absent nature. So *S. Augustine* expresses this article. So that we may imagine God to be as the Aire and the Sea, and we all inclos'd in his circle, wrapt up in the lap of his infinite nature, or as infants in the wombs of their pregnant Mothers: and we can no more be removed from the presence of God, than from our own being.

Jer. 23. 24.
Hebr. 4. 13.
Act. 17. 28.
Lib. 7. de Civit. cap. 30.

Several manners of the divine presence.

The presence of God is understood by us in several manners and to several purposes.

1. God is present *by his essence*, which because it is infinite cannot be contained within the limits of any place: and because he is of an essential purity, and spiritual nature, he cannot be undervalued by being supposed present in the places of unnatural uncleanness: because as the sun reflecting upon the mud of strands and shores is unpolluted in its beams: so is God

God not dishonoured when we suppose him in every of his Creatures, and in every part of every one of them, and is still as unmixt with any unhandsome adherence, as is the soul in the bowels of the body.

2. God is every where present *by his power*. He roules the Orbs of Heaven with his hand, he fixes the Earth with his Foot, he guides all the Creatures with his Eye, and refreshes them with his influence: He makes the powers of Hell to shake with his terrours, and binds the Devils with his Word, and throws them out with his command; and sends the Angels on Embassies with his decrees: He hardens the joynts of Infants, and confirms the bones when they are fashioned beneath secretly in the earth: He it is that assists at the numerous productions of fishes, and there is not one hollownesse in the bottom of the sea, but he shows himself to be Lord of it, by sustaining there the Creatures that come to dwell in it: And in the wildernesse, the Bittern and the Stork, the Dragon and the Satyr, the Unicorn and the Elk live upon his provisions, and revere his power, and feel the force of his Almightinesse.

3. God is *more specially present* in some places by the several and more special manifestations of himself to extraordinary purposes. 1. *By glory*: Thus his seat is in Heaven; because there he sits incircled with all the outward demonstrations of his glory, w^ch^ he is pleased to show to all the inhabitants of those his inward and secret Courts. And thus *they that die in the Lord* may be properly said to be *gone to God*; with whom although they were before, yet now they enter into his Courts, into the secret of his Tabernacle, into the retinue and splendor of

his glory. *That* is called *walking* with God, but *this* is dwelling or being with him. *I desire to be dissolved and to be with Christ*, so said *Paul*. But this manner of the Divine presence is reserved for the elect people of God, and for their portion in their countrey.

Mat. 18. 20. Heb. 10. 25.

4. God is *by grace and benediction* specially present *in holy places*, and in the solemn assemblies of his servants. If holy people meet in grots and dens of the earth, when persecution or a publick necessity disturbs the publick order, circumstance, and convenience, God fails not to come thither to them: but God is also by the same or a greater reason present there where they meet *ordinarily, by order, and publick authority*: There God is present ordinarily, that is, at every such meeting. God will go out of his way to meet his Saints, when themselves are forced out of their way of order by a sad necessity: but else, Gods *usual way* is to be present in those places where his servants are appointed *ordinarily* to meet. But his presence there signifies nothing but his *readinesse* to hear their prayers, to blesse their persons, to accept their offices, and to like even the circumstance of orderly and publick meeting. For thither, the prayers of consecration, the publick authority separating it, and Gods love of order, and the reasonable customes of Religion, have in ordinary, and in a certain degree fixed this manner of his presence; and he loves to have it so.

2 King. 5. 9. Psal. 138. 2.

5. God is *especially present* in the hearts of his people *by his holy Spirit*: and indeed the hearts of holy men are Temples in the truth of things, and in type and shadow they are of Heaven it self. For God *reigns* in the hearts of his

his servants. *There is his Kingdom.* The power of grace hath *subdued* all his enemies. There is, *his power.* They *serve* him night and day and give him thanks and praise; that is, *his glory:* This is the religion and worship of God in the Temple. The temple it self is the heart of man; Christ is the High Priest, who from thence sends up the incense of prayers and joyns them to his own intercession, and presents all together to his Father; and the Holy Ghost by his dwelling there, hath also consecrated it into a Temple; and God dwels in our hearts by faith, and Christ by his Spirit, and the Spirit by his purities; so that we are also Cabinets of the Mysterious Trinity; and what is this short of Heaven it self, but as infancy is short of manhood, and letters of words? The same state of life it is, but not the same age. It is *Heaven in a Looking glasse,* (dark, but yet true) representing the beauties of the soul, and the graces of God, and the images of his eternal glory By the reality of a special presence. 1 Cor. 3 16. 2 Cor. 6 16.

6. God is especially present in the *consciences* of all persons *good and bad, by way of testimony* and *judgement*: that is, he is there a remembrancer to call our actions to minde, a witnesse to bring them to judgement, and a Judge to acquit or to condemne. And although this manner of presence is in this life after the manner of this life, that is, imperfect, and we forget many actions of our lives; yet the greatest changes of our state of grace or sin, our most considerable actions are alwayes present, like Capital Letters to an aged and dim eye: and at the day of judgement God shall draw aside the cloud and manifest this manner of his presence more notoriously, and make it appear,

that he was an observer of our very thoughts; and that he onely laid those things by which because we covered with dust and negligence they were not then discerned. But when we are risen from our dust and imperfection, they all appear plain and legible.

Now the consideration of this great truth is of a very universal use in the whole course of the life of a Christian. All the consequents and effects of it are universal. * He that remembers that God stands a *witnesse* and a *judge*, beholding every secrecy; besides his impiety, must have put on impudence if he be not much restrained in his temptation to sin. 'For the 'greatest part of sinnes is taken away, if a man 'have a witnesse of his conversation: And he 'is a great despiser of God who sends a Boy a-'way when he is going to commit fornication, 'and yet will dare to do it, though he knows 'God is present, and cannot be sent off: as if 'the eye of a little Boy were more awful, than 'the all-seeing eye of God. 'He is to be fear'd 'in publick, he is to be fear'd in private: if 'you go forth he spies you: if you go in he sees 'you: when you light the candle he observes 'you: when you put it out, then also God 'marks you: Be sure that while you are in his 'sight you behave your self as becomes so ho-'ly a presence. But if you will sin, retire your 'self wisely, and go where God cannot see: 'For no where else can you be safe. And certainly, if men would alwayes actually consider, and really esteem this truth, that God is the great Eye of the World, alwayes watching over our actions, and an ever open ear to hear all our words, and an omnipotent arm ever lifted up to crush a sinner into ruine,

5. Aug. de verbis Dom. c. 3

it

it would be the readiest way in the world to make sin to cease from amongst the children of men, and for men to approach to the blessed estate of the Saints in Heaven, who cannot sin, for they always walk in the presence and behold the face of God. * This instrument is to be reduced to practise according to the following Rules.

Rules of exercising this consideration.

1. Let this actual thought often return, that God is omnipresent filling every place, and say with *David*, *Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, thou art there, &c.* This thought by being frequent will make an *habitual dread* and reverence towards God, and fear in all thy actions: For it is a great necessity and ingagement to do unblameably, when we act before that Judge, who is *infallible* in his sentence, *all knowing* in his information, *severe* in his anger, *powerful* in his providence, and *intolerable* in his wrath and indignation. Psal. 139. 7, 8. Bonth. l. 3 de consol.

2. In the beginning of actions of Religion, make an *act of adoration*, that is, solemnly worship God, and place thy self in Gods presence, and behold him with the eye of faith, and let thy desires actually fix on him as the object of thy worship, and the reason of thy hope, and the fountain of thy blessing. For when thou hast placed thy self before him, and knee'lest in his presence, it is most likely, all the following parts of thy devotion will be answerable to the wisdom of such an apprehension, and the glory of such a presence.

3. Let *every thing you see*, represent to your

spirit the presence, the excellency and the power of God, and let your conversation with the creatures lead you unto the Creator; for so shall your actions be done more frequently with an actual eye to Gods presence, by your often seeing him in the glasse of the creation. In the face of the Sun you may see Gods beauty: In the fire you may feel his heat warming, in the water his gentleness to refresh you: he it is that comforts your spirit whē you have taken Cordials: it is the dew of Heaven that makes your field give you bread; and the breasts of God are the bottles that minister drink to your necessities. This Philosophy which is obvious to every mans experience, is a good advantage to our piety, and by this act of understanding, our wills are check'd from violence and misdemeanour.

4. In your retirement make *frequent colloquies* or short discourſings between God and thy own soul. *Seven times a day do I praise thee: and in the night season also I thought upon thee when I was waking.* So did *David*: and every act of complaint or thanksgiving, every act of rejoycing or of mourning, every petition and every return of the heart in these entercourses, is a going to God, an appearing in his presence, and a representing him present to thy spirit and to thy necessity. And this was long since by a spiritual person called, *a building to GOD a Chappell in our heart.* It reconciles *Martha's* imployment with *Maries* Devotion, Charity, and Religion; the necessities of our calling, and the imployments of devotion. For thus in the midst of the works of your Trade, you may retire into your

Chappel

Chappel [your Heart] and converse with GOD by frequent addresses and returns.

5. Represent and offer to GOD, *acts of love and fear*, which are the proper effects of this apprehension, and the proper exercise of this consideration. For as GOD is every where present by his *power*, he calls for *reverence* and godly fear: As he is present to thee in all thy *needs*, and relieves them, he deserves thy *love*; and since in every accident of our lives we finde one or other of these apparent, and in most things we see both, it is a proper and proportionate return, that to every such demonstration of God, we expresse our selves sensible of it by admiring the Divine goodnesse, or trembling at his presence, ever obeying him because we love him, and ever obeying him because we fear to offend him. This is that which *Enoch* did, who thus *walked with God.*

6. Let us remember that *God is in us*, and that we are in him: we are his workmanship, let us not deface it: we are in his presence, let us not pollute it by unholy and impure actions. *God hath also wrought all our works in us*: and because he rejoyces in his own workes, if we defile them, and make them unpleasant to him, we walk perversly with GOD, and he will walk crookedly toward us. Isa 26. 12.

7. *God is in the bowels of thy brother*, refresh them when he needs it, and then you give your almes *in the presence of God*, *and to God*, and he feels the relief which thou providest for thy brother.

8. *God is in every place*; suppose it therefore to be a Church, and that decency of deport-

ment

ment and piety of carriage, which you are taught by religion or by custome, or by civility and publick manners to use in Churches, the same *use in all places*: with this difference only, that in Churches let your deportment be religious in external forms and circumstances also; but there and every where let it be religious in abstaining from spiritual undecencies, and in readinesse to do good actions: that it may not be said of us, as God once complained of his people; *Why hath my beloved done wickednesse in my house?*

Jerem. 11. 15. Secund. vulg. Edit.

9. *God is in every creature*: be cruel towards none, neither abuse any by intemperance. Remember that the creatures and every member of thy own body is one of the lesser cabinets and receptacles of God. They are such which God hath blessed with his presence, hallowed by his touch, and separated from unholy use by making them to belong to his dwelling.

10. He walks as in the presence of God, that converses with him in frequent prayer and frequent communion, that runs to him in all his necessities: that asks counsel of him in all his doubtings, that opens all his wants to him, that weeps before him for his sins; that asks remedy and support for his weaknesse, that fears him as a Judge, reverences him as a Lord, obeyes him as a Father, and loves him as a Patron.

The Benefits of this exercise.

The benefit of this consideration and exercise being universal upon all the parts of piety, I shall lesse need to specifie any particulars; but yet most properly this exercise of considering the divine presence is, 1. an excellent *help*

1.

to prayer, producing in us reverence and awfulneſſe to the divine Majeſty of God, and actual devotion in our offices. 2. It produces a *confidence in God*, and fearleſſeneſſe of our enemies, patience in trouble, and hope of remedie, ſince God is ſo nigh in all our ſad accidents, he is a diſpoſer of the hearts of men, and the events of things, he proportions out our tryals, and ſupplyes us with remedie, and *where his rod ſtrikes us, his ſtaffe ſupports us*: To which we may adde this, that God who is alwayes with us, is eſpecially *by promiſe* with us in *tribulation*, to turn the miſery into a mercy, and that our greateſt trouble may become our advantage by inuiting us to a new manner of the Divine preſence. 3. It is apt to produce *joy and rejoycing in God*; we being more apt to delight in the partners and witneſſes of our converſation; every degree of mutual abiding and converſing being a relation and an endearment: we are of the ſame houſhold with God; he is with us in our natural actions to preſerve us, in our recreations to reſtrain us, in our publick actions to applaud or reprove us, in our private to obſerve us, in our ſleeps to watch by us, in our watchings to refreſh us: and if we walk with God in *all his wayes* as he walks with us in *all ours*, we ſhall finde perpetual reaſons to enable us to keep that rule of God, *Rejoyce in the Lord alwayes, and again I ſay rejoyce.* And this puts me in minde of a ſaying of an old religious perſon, [There is one way of overcoming our ghoſtly enemies, ſpiritual mirth, and a perpetual bearing of God in our mindes] This effectively reſiſts the Devil, and ſuffers us to receive no hurt from him. 4. This exerciſe is apt alſo to *enkindle holy deſires of the enjoyment*

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In vitam S. Anſbo

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of

of God, because it produces joy when we do enjoy him; The same desires that a weak man hath for a Defendor, the sick man for a Physitian, the poor for a Patron, the childe for his Father, the espoused Lover for her betrothed. 5. From the same fountain are apt to issue *humility of Spirit*, apprehensions of our great distance and our great needs, our daily wants, and hourly supplies, admiration of Gods unspeakable mercies: It is the cause of great modesty and decency in our actions; it helps to recollection of minde, and restrains the scatterings and loosnesse of wandring thoughts; it establishes the heart in good purposes, and leadeth on to perseverance; it gains purity and perfection, (according to the saying of God to *Abraham, Walk before me and be perfect*) holy fear, and holy love, and indeed every thing that pertains to holy living: when we see our selves placed in the *Eye of God* who sets us on work and will reward us plenteously, to serve him with an *Eye-service* is very pleasing; for he also sees the heart: and the want of this consideration was declared to be the cause why Israel sinned so grievously, [*For they say the Lord hath forsaken the earth, and the Lord seeth not: therefore the land is full of blood, and the city full of perverseness.*] What a childe would do in the eye of his Father, and a Pupil before his Tutor, and a Wife in the prefence of her Husband, and a servant in the sight of his Master, let us alwayes do the same: for *we are made a spectacle to God, to Angels, and to men*; we are alwayes in the sight and prefence of the Allseeing and Almighty God, who also is to us a Father, and a Guardian, a Husband, and a Lord.

5. Ezek. 9. 9 Psal. 10. 11.

Prayers

Prayers and Devotions according to the religion and purposes of the foregoing Considerations.

I.

For grace to spend our time well.

O Eternal God who from all eternity doest behold and love thy own glories and perfections infinite, and hast created me to do the work of God, after the manner of men, and to serve thee in this generation, and according to my capacities; give me thy grace, that I may be a curious and prudent spender of my time, so as I may best prevent or resist all temptations, and be profitable to the Christian Common-wealth, and by discharging all my duty may glorifie thy Name. Take from me all slothfulnesse and give me a diligent and an active spirit, and wisdom to choose my imployment, that I may do works proportionable to my person, and to the dignity of a Christian, and may fill up all the spaces of my time with actions of religion and charity, that when the Devil assaults me, he may not finde me idle; and my deerest Lord, at his sudden coming may finde me busie in lawful, necessary, and pious actions, improving my talent intrusted to me by thee my Lord, that I may enter into the joy of my Lord to partake of his eternal felicities, even for thy mercie sake, and for my deerest Saviours sake. *Amen.*

Here follows the devotion of ordinary dayes; for the right imployment of those portions of time which every day must allow for religion.

The

The first prayers in the Morning as soon as we are dressed.

Humbly and reverently compose your self, with heart lift up to God and your head bowed, and meekly kneeling upon your knees, say the Lords Prayer: after which use the following Collects, or as many of them as you shall choose.

Our Father which art in Heaven, &c.

I.

An act of adoration being the song that the Angels sing in Heaven.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come: Heaven and Earth, Angels and Men, the Aire and the Sea give glory, and honour, and thanks to
Rev. 11. 17. him that sitteth on the throne, who liveth for ever and ever. * All the blessed spirits and souls of the righteous cast their crowns before
Rev. 5. 10. 13. the throne, and worship him that liveth for ever and ever.* Thou art worthy, O Lord, to receive glory and honour, and power, for thou hast
Revel. 4. 3. created all things, and for thy pleasure they are and were created. * Great and marvellous are thy works, O Lord God Almighty: Just and true are thy wayes, thou King of Saints. Thy wisdom is infinite, thy mercies are glorious; and I am not worthy O Lord to appear in thy presence before whom the Angels hide their faces. O Holy and Eternal Jesus, Lamb of God who wert slain from the beginning of the world, thou hast redeemed us to God by thy blood out of every nation, and hast made us unto our God Kings and Priests

and

and we ſhall reigne with thee for ever. Bleſſing, honour, glory and power be unto him that ſitteth on the throne, and to the Lamb for ever and ever. *Amen.*

II.

An act of thanksgiving being the ſong of David *for the Morning.*

SIng praiſes unto the Lord O ye ſaints of his, and give thanks to him for a remembrance of his holineſſe. For his wrath indureth but the twinkling of an eye, and in his pleaſure is life: heavineſſe may endure for a night, but joy cometh in the morning. Thou Lord haſt preſerved me this night from the violence of the ſpirits of darkneſſe, from all ſad caſualtyes, and evil accidents, from the wrath which I have every day deſerved: thou haſt brought my ſoul out of hell, thou haſt kept my life from them that go down into the pit: thou haſt ſhewed me marvellous great kindneſſe and haſt bleſſed me for ever: the greatneſſe of thy glory reacheth unto the heavens, and thy truth unto the clouds. Therefore ſhall every good man ſing of thy praiſe without ceaſing, O my God I will give thanks unto thee for ever. *Alleluiah.*

III.

An act of oblation or preſenting our ſelves to God for the day.

MOſt Holy and Eternal God, Lord and Soveraigne of all the creatures, I humbly preſent to thy divine Majeſty, my ſelf, my ſoul and body, my thoughts and my words, my actions and intentions, my paſſions and my ſufferings to be diſpoſed by thee to thy glory, to be bleſſed by thy providence, to be guided by

thy

thy counsel to be sanctified by thy spirit, and afterwards that my body and soul may be received into glory: for nothing can perish which is under thy custody; and the enemy of soul cannot devour what is thy portion, nor take it out of thy hands. This day, O Lord, and all the dayes of my life I dedicate to thy honour; and the actions of my calling to the uses of grace, and the religion of all my dayes to be united to the merits and intercession of my holy Saviour Jesus, that in him and for him I may be pardoned and accepted. *Amen.*

IV.

An act of repentance or contrition.

FOr as for me, I am not worthy to be called thy servant, much lesse am I worthy to be thy son, for I am the vilest of sinners and the worst of men, a lover of the things of the world, and a despiser of the things of God, [*proud and envious, lustful and intemperate*] greedy of sin, and impatient of reproof, desirous to seem holy, and negligent of being so, transported with interest, fool'd with presumption and false principles, disturb'd with anger, with a peevish and unmortified spirit, and disordered by a whole body of sin and death. Lord pardon all my sins for my sweetest Saviours sake; thou who didst dye for me, Holy Jesus, save me and deliver me, reserve not my sins to be punished in the day of wrath and eternal vengeance; but wash away my sins, and blot them out of thy remembrance, and purifie my soul with the waters of repentance and the bloud of the crosse, that for what is past thy wrath may not come out against me, and for the time to come I may never provoke thee to anger or to jealousie. O just and dear God be pitiful and gracious to thy servant. *Amen.*

The

V.

The prayer or petition.

BLesse me gracious God in my calling to such purposes as thou shalt choose for me, or imploy me in: Relieve me in all my sadnesses, make my bed in my sickneſſe, give me patience in my sorrows, confidence in thee and grace to call upon thee in all temptations. O be thou my Guide in all my actions, my protector in all dangers: give me a healthful body, and a clear understanding, a sanctified, and just, a charitable, and humble, a religious and a contented spirit; let not my life be miserable and wretched, nor my name stained with sin and shame, nor my condition lifted up to a tempting and dangerous fortune; but let my condition be blessed, my conversation useful to my Neighbours and pleasing to thee, that when my body shall lie down in its bed of darkneſſe, my soul may passe into the Regions of light, and live with thee for ever through Jesus Christ. *Amen.*

VI.

An act of Intercession or prayer for others to be added to this, or any other office, as our devotion, or duty, or their needs shall determine us.

O God of infinite mercy, who hast compassion on all men, and relievest the necessities of all that call to thee for helpe, hear the prayers of thy servant who is unworthy to ask any petition for himself, yet in humility and duty is bound to pray for others. * O let thy mercie descend upon the whole Church, preserve her in truth and peace, For the Church.

peace, in unity and safety, in all stormes, and against all temptations and enemies, that she offering to thy glory the never ceasing sacrifice of prayer and thanksgiving may advance the honour of her Lord, and be filled with his Spirit, and partake of his glory. *Amen.*

For the Clergy. * Remember them that minister about holy things, let them be clothed with righteousnesse, and sing with joyfulnesse. *Amen.*

For wife or husband. * Blesse thy servant [my Wife or Husband] with health of body and of spirit. O let the hand of thy blessing be upon his [or her] head night and day, and support him in all necessities, strengthen him in all temptations, comfort him in all his sorrows, and let him be thy servant in all changes, and make us both to dwell with thee for ever in thy favour, in the light of thy countenance, and in thy glories. *Amen.*

For our children. * Blesse my children with healthful bodies, with good understandings, with the graces and gifts of thy Spirit, with sweet dispositions and holy habits, and sanctifie them throughout in their bodies and souls and spirits, and keep them unblameable to the coming of the Lord Jesus. *Amen.*

For Friends & Benefactors. * Be pleased, O Lord, to remember my friends, all that have pray'd for me, and all that have done me good [*here name such whom you would spetially recommend:*] Do thou good to them, & return all their kindnesse double into their own bosome, rewarding them with blessings, and sanctifying them with thy graces, and bringing them to glory.

For our family. * Let all my family and kinred, my neighbours and acquaintance [*here name what other relation you please*] receive the benefit of my prayers

prayers and the blessings of God, the comforts and supports of thy providence, and the sanctification of thy Spirit.

* Relieve and comfort all the persecuted and afflicted: speak peace to troubled consciences: strengthen the weak: confirm the strong: instruct the ignorant: deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper, and bring us all by the waters of comfort, and in the wayes of righteousnesse to the kingdom of rest and glory, through Jesus Christ our Lord. *Amen.* For all in misery.

To God the Father of our Lord Jesus Christ, To the eternal Son that was incarnate and born of a Virgin, To the Spirit of the Father and the Son, be all honour and glory, worship and thanksgiving now and for ever. Amen.

Another form of prayer for the Morning.

In the Name of the Father, and of the Son, and of the Holy Ghost, Our Father, &c.

I.

MOst glorious and eternal God, Father of mercy, and God of all comfort, I worship and adore thee with the lowest humility of my soul and body, and give thee all thanks and praise for thy infinite and essential glories and perfections, and for the continual demonstration of thy mercies upon me, upon all mine, and upon thy holy Catholick Church.

II.

I acknowledge dear God that I have deser-

ved the greatest of thy wrath and indignation; and that if thou hadst dealt with me according to my deserving, I had now at this instant been desperately bewailing my miseries in the sorrows and horrours of a sad eternity. But thy mercy triumphing over thy justice and my sins, thou hast still continued to me life and time of repentance; thou hast opened to me the gates of grace and mercy, and perpetually callest upon me to enter in and to walk in the paths of a holy life, that I might glorifie thee and be glorified of thee eternally.

III.

BEhold, O God, for this thy great and unspeakable goodnesse; for the preservation of me this night, and for all other thy graces and blessings I offer up my soul and body, all that I am, and all that I have as a Sacrifice to thee and thy service; humbly begging of thee to pardon all my sins, to defend me from all evil, to lead me into all good, and let my portion be amongst thy redeemed ones in the gathering together of the Saints, in the Kingdom of grace and glory.

IV.

GUide me, O Lord, in all the changes and varieties of the world, that in all things that shall happen, I may have an evenness and tranquillity of spirit; that my soul may be wholly resign'd to thy Divinest will and pleasure, never murmuring at thy gentle chastisements and fatherly correction, never waxing proud and insolent though I feel a torrent of comforts and prosperous successes.

V.

FIx my thoughts, my hopes and my desires upon Heaven and heavenly things; teach me

to

to despise the world, to repent me deeply for my sins; give me holy purposes of amendment, and ghostly strength & assistances to perform faithfully whatsoever I shall intend piously. Enrich my understanding with an eternal treasure of Divine truths, that I may know thy will, and thou who workest in us to will and to do of thy good pleasure; teach me to obey all thy Commandments, to believe all thy Revelations, and make me partaker of all thy gracious promises.

VI.

TEach me to watch over all my wayes, that I may never be surpriz'd by sudden temptations or a careless spirit, nor ever return to folly and vanity. Set a watch, O Lord, before my mouth, and keep the door of my lips, that I offend in my tongue neither against piety nor charity. Teach mee to think of nothing but thee and what is in order to thy glory and service; to speak nothing but thee and thy glories; and to do nothing but what becomes thy servant whom thy infinite mercy by the graces of thy holy Spirit hath sealed up to the day of Redemption.

VII.

LEt all my passions and affections be so mortified and brought under the dominion of grace, that I may never by deliberation and purpose, nor yet by levity, rashnesse, or inconsideration offend thy Divine Majesty. Make me such as thou wouldest have me to bee: strengthen my faith, confirm my hope, and give me a daily increase of charity, that this day and ever I may serve thee according to all my opportunities and capacities; growing from grace to grace, till at last by thy mercies

I shall

I shall receive the consummation and perfection of grace, even the glories of thy Kingdom in the full fruition of the face and excellencies of God the Father, the Son and the holy Ghost: to whom be glory and praise, honour and adoration given by all Angels and all Men, and all Creatures, now and to all eternity. *Amen.*

To this may be added the prayer of intercession for others whom we are bound to remember; which is at the end of the foregoing prayer: or else you may take such special prayers which follow at the end of the fourth Chapter, [for parents, for children, &c.]

After which conclude with this ejaculation.

Now and in all tribulation and anguish of spirit, in all dangers of soul and body in prosperity and adversity, in the hour of death, and in the day of judgement holy, and most blessed Saviour Jesus, have mercy upon me, save me and deliver me and all faithful people. *Amen.*

Between this and Noon usually are said the publick prayers appointed by Authority: to which all the Clergy are obliged; and other devout persons that have leisure do accompany them.

Afternoon, or at any time of the day, when a devout person retires into his closet for private prayer, or spiritual exercises, he may say the following devotions.

An

An exercise to be used at any time of the day.

In the name of the Father, and of the Son, &c. Our Father, &c.

The hymn collected out of the Psalms, recounting the excellencies and greatnesse of God.

O be joyful in God all ye lands: sing praises unto the honour of his Name, make his Name to be glorious. * O Come hither & behold the works of God, how wonderful he is in his doings toward the children of men.

He ruleth with his power for ever: He is the Father of the fatherlesse, and defendeth the cause of the widow, even God in his holy habitation.

He is the God that maketh men to be of one minde in a house, and bringeth the prisoners out of captivity: but letteth the runnagates continue in scarcenesse.

It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder. * It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation, the voice of the Lord is a glorious voice.

Let all the Earth fear the Lord, stand in awe of him all ye that dwell in the world: Thou shalt shew us wonderful things in thy righteousnesse, O God of our salvation, thou that art the hope of all the ends of the Earth, and of them that remaine in the broad Sea.

Glory be to the Father, &c.

Or this,

O Lord, thou art my God, I will exalt thee: I will praise thy Name, for thou hast done wonderful things: thy counsels of old are faithfulnesse and truth, *Isay* 25.1.

Thou in thy strength setst fast the Mountains, and art girded about with power. Thou stillest the raging of the Sea, and the noise of his waves, and the madnesse of his people.

They also that remain in the uttermost parts of the Earth shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

O Lord God of Hosts who is like unto thee: thy truth most mighty Lord is on every side. Among the gods there is none like unto thee, O Lord, there is none that can do as thou doest. * For thou art great & doest wondrous things: thou art God alone.

God is very greatly to be feared in the counsel of the Saints: and to be had in reverence of all them that are round about him.

Righteousnesse and equity is in the habitation of thy seat: mercy and truth shall go before thy face. * Glory and worship are before him: power and honour are in his Sanctuary.

Thou Lord art the thing that I long for: thou art my hope even from my youth: through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb: my praise shall be always of thee.

Glory be to the Father, &c.

After this may be read some portion of holy Scripture out of the New Testament, or out of the sapiential bookes of the Old. viz. *Proverbs, Eccleſiaſtes,*

Eccleſiaſtes, &c. becauſe theſe are of great uſe to piety and to civil converſation. Upon which when you have a while meditated; humbly compoſing your ſelf upon your knees, ſay as followeth.

Ejaculations.

My help ſtandeth in the Name of the Lord: who hath made Heaven and Earth.

Shew the light of thy countenance upon thy ſervant: and I ſhall be ſafe.

Do well, O Lord, to them that be true of heart: and evermore mightily defend them.

Direct me in thy truth and teach me: for thou art my Saviour and my great Maſter.

Keep me from ſin and death eternal: and from my enemies viſible and inviſible.

Give me grace to live a holy life: and thy favour that I may dye a godly and happy death.

Lord hear the prayer of thy ſervant: and give me thy holy Spirit.

The prayer.

O Eternal God, mercifull and gracious, vouchſafe thy favour and thy bleſſing to thy ſervant: let the love of thy mercies, and the dread and fear of thy Majeſty, make me careful and inquiſitive to ſearch thy will, and diligent to perform it, and to perſevere in the practiſes of a holy life, even till the laſt of my dayes.

II.

KEep me, O Lord, for I am thine by creation; guide me, for I am thine by purchaſe, thou haſt redeemed me by the blood of thy Son: and love me with the love of a Father; for I am thy childe by adoption and grace: let

thy mercy pardon my ſins, thy providence ſecure me from the puniſhments and evils I have deſerved, and thy care watch over me; that I may never any more offend thee: make me in malice to be a childe; but in underſtanding, piety, and the fear of God, let me be a perfect man in Chriſt, innocent and prudent, readily furniſhed and inſtructed to every good work.

III.

KEep me, O Lord, from the deſtroying Angel, and from the wrath of God: let thy anger never riſe againſt mee; but thy rod gently correct my follies and guide me in thy ways, and thy ſtaffe ſupport me in all ſufferings and changes. Preſerve me from fracture of bones, from noiſome, infectious, and ſharp ſickneſſes, from great violences of Fortune and ſudden ſurprizes; keep all my ſenſes intire till the day of my death; and let my death be neither ſudden, untimely, nor unprovided: let it be after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifeſtation of thy great and miraculous mercy.

IV.

LEt no riches ever make me forget my ſelf; no poverty ever make me to forget thee: Let no hope or fear, no pleaſure or pain, no accident without, no weakneſſe within, hinder or diſcompoſe my duty, or turn me from the wayes of thy Commandements. O let thy Spirit dwell with me for ever, and make my ſoul juſt and charitable, full of honeſty, full of religion, reſolute and conſtant in holy purpoſes, but inflexible to evil. Make me humble and obedient, peaceable and pious; let me never envy any mans good, nor deſerve to be

deſpi-

deſpiſed my ſelf; and if I be, teach me to bear it with meekneſſe and charity.

V.

GIve me a tender conſcience; a converſation diſcreet, and affable, modeſt and patient, liberal and obliging body; a chaſte and healthful, competency of living according to my condition, contentedneſſe in all eſtates, a reſigned will and mortified affections, that I may be as thou wouldſt have me, and my portion may be in the lot of the righteous, in the brightneſſe of thy countenance, and the glories of eternity. *Amen.*

Holy is our God. * Holy is the Almighty. * Holy is the Immortal. Holy, holy, holy, Lord God of Sabbath, have mercy upon me.

A form of Prayer for the evening, to be ſaid by ſuch who have not time, or opportunity to ſay the publick prayers appointed for this office.

I.

Evening prayer.

O Eternal God, Great Father of Men and Angels, who haſt eſtabliſhed the Heavens and the Earth in a wonderful order, making day and night to ſucceed each other: I make my humble addreſſe to thy Divine Majeſty, begging of thee mercy & protection this night & ever. O Lord pardon all my ſins, my light and raſh words, the vanity and impiety of my thoughts, my unjuſt and uncharitable actions, and whatſoever I have tranſgreſſed againſt thee this day, or at any time before. Behold, O God,

my soul is troubled in the remembrance of my sins, in the frailty and sinfulnesse of my flesh exposed to every temptation, and of it self not able to resist any: Lord God of mercy I earnestly beg of thee to give me a great portion of thy grace; such as may be sufficient, and effectual for the mortification of all my sins and vanities and disorders; that as I have formerly served my lust, and unworthy desires, so now I may give my self up wholly to thy service, and the studies of a holy life.

II.

BLessed Lord, teach me frequently and sadly to remember my sins; and be thou pleased to remember them no more: let me never forget thy mercies, and do thou still remember to do me good. Teach me to walk alwayes as in thy presence: Ennoble my soul with great degrees of love to thee, and configne my spirit with great fear, religion and veneration of thy holy Name and laws; that it may become the great imployment of my whole life to serve thee, to advance thy glory, to root out all the accursed habits of sin, that in holinesse of life, in humility, in charity, in chastity, and all the ornaments of grace, I may by patience wait for the coming of our Lord Jesus. Amen.

III.

TEach me, O Lord to number my dayes that I may apply my heart unto wisdom; ever so remember my last end, that I may not dare to sin against thee: Let thy holy Angels be ever present with me to keep me in all my wayes from the malice and violence of the spirits of darknesse; from evil company, and the occasions and opportunities of evil, from perishing in popular judgements, from all the

wayes

wayes of sinful shame, from the hands of all mine enemies; from a sinful life, and from despair in the day of my death: Then, O brightest Jesu, shine gloriously upon me, let thy mercies and the light of thy Countenance sustain me in all my agonies, weaknesses and temptations. Give me opportunity of a prudent and spiritual Guide, and of receiving the holy Sacrament; & let thy loving spirit so guide me in the wayes of peace and safety, that with the testimony of a good conscience, and the sense of thy mercies and refreshment, I may depart this life in the unity of the Church, in the love of God, and a certain hope of salvation through Jesus Christ our Lord and most blessed Saviour. *Amen.*

Our Father, &c.

Another form of Evening Prayer, which may also be used at bed-time.

Our Father, &c.

I Will lift up my eyes unto the hills from whence cometh my help. Psal. 121

My help cometh of the Lord which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper, the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in: from this time forth for evermore. Glory be to the Father,&c.

I.

VIsit I beseech thee, O Lord, this habitation with thy mercy, and me with thy grace and salvation. Let thy holy Angels pitch their tents round about and dwell here, that no illusion of the night may abuse me, the spirits of darknesse may not come neer to hurt me, no evil or sad accident oppresse me: and let the eternal spirit of the Father dwell in my soul and body, filling every corner of my heart with light and grace. Let no deed of darknesse overtake me; and thy blessing most blessed God be upon me for ever, through Jesus Christ our Lord. *Amen.*

II.

INto thy hands most blessed Jesu, I commend my soul and body, for thou hast redeemed both with thy most precious blood. So blesse and sanctifie my sleep unto me, that it may be temperate, holy, and safe, a refreshment to my wearied body to enable it so to serve my soul, that both may serve thee with a never failing duty. O let me never sleep in sin or death eternal, but give me a watchful & a prudent spirit, that I may omit no oportunity of serving thee, that whether I sleep or wake, live or die, I may be thy servant and thy childe: that when the work of my life is done, I may rest in the bosom of my Lord, till by the voice of the Archangel, the trump of God, I shall be awakened and called to sit down and feast in the eternal supper of the Lamb. Grant this O Lamb of God, for the honour of thy mercies and the glory of thy name, O most merciful Saviour and Redeemer Jesus. *Amen.*

Blessed

III.

BLessed be the God and Father of our Lord Jesus, who hath sent his Angels, and kept me this day from the destruction that walketh at noon, and the arrow that flyeth by day: and hath given me his Spirit to restrain me from those evils to which my own weaknesses, and my evil habits, and my unquiet enemies would easily betray me. Blessed and for ever hallowed be thy name for that never ceasing showre of blessing by which I live, and am content, and blessed, and provided for in all necessities, and set forward in my duty and way to heaven. * Blessing, honour, glory and power, be unto him that sitteth on the throne, and to the Lamb for ever and ever. *Amen.*

Holy is our God, * Holy is the Almighty, Holy is the Immortal. Holy, holy, holy, Lord God of Sabaoth, have mercy upon me.

Ejaculations and short meditations to be used in the Night when we wake.

Stand in awe and sin not: commune with your own heart upon your bed, and be still. I will lay me down in peace and sleep: for thou Lord onely makest me dwell in safety. *Psal.* 4.

O Father of Spirits and the God of all flesh have mercy and pity upon all sick and dying Christians, and receive the souls which thou hast redeemed returning unto thee.

Blessed are they that dwell in the heavenly Jerusalem: where there is no need of the Sun, neither of the Moon to shine in it: for the glorie of God does lighten it, and the Lamb is the light thereof. And there shal be no night there, & they need no candle, for the Lord God giveth

them light, and they shall reign for ever and ever. *Revel* 21. 23.

Meditate on *Jacobs* wrastling with the Angel all night: be thou also importunate with God for a blessing, and give not over till he hath blessed thee.

Meditate on the Angel passing over the children of Israel, and destroying the Egyptians, for disobedience and oppression. Pray for the grace of obedience and charity and for the divine protection.

Meditate on the Angel who destroyed in a night the whole army of the Assyrians for fornication. Call to minde the sins of thy youth, the sins of thy bed; and say with *David*, *My reins chasten me in the night season, and my soul refuseth comfort.* Pray for pardon and the grace of chastity.

Meditate on the agonies of Christ in the garden, his sadness and affliction all that night; and thank and adore him for his love that made him suffer so much for thee: and hate thy sins which made it necessary for the Son of God to suffer so much.

Meditate on the four last things. 1. The certainty of death. 2. The terrours of the day of judgement. 3. The joyes of Heaven. 4. The pains of Hell, and the eternity of both.

Think upon all thy friends which are gone before thee, and pray that God would grant to thee to meet them in a joyful resurrection.

The day of the Lord will come as a theefe in the night, in the which the heavens shal passe away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved,

what

what manner of persons ought we to be in all holy conversation and godlinesse, looking for and hasting unto the coming of the day of God. 2 Pet. 3. 10. 11.

Lord in mercy remember thy servant in the day of Judgement.

Thou shalt answer for me, O Lord my God. In thee, O Lord have I trusted: let me never be confounded. *Amen.*

I desire the Christian Reader to observe that all these offices or forms of prayer (if they should be used every day) would not spend above an hour and a halfe: but because some of them are double (and so but one of them to be used in one day) it is much lesse: and by affording to God one hour in 24. thou mayest have the comforts and rewards of devotion. But he that thinks this is too much, either is very busie in the world, or very careless of heaven. However, I have parted the prayers into smaller portions that he may use which, and how many he please in any one of the forms.

Ad Sect. 2.

A prayer for holy Intention in the beginning and pursuit of any considerable action, as Study, Preaching, &c.

O Eternal God, who hast made all things for man, and man for thy glory, sanctifie my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think or speak, or do, may be by me designed to the glorification of thy Name, and by thy blessing it may be effective and successful in the work of God, according as it can be capable. Lord turn my necessities into vertue, the works of nature into the works of grace, by making them orderly, regular, temperate, subordinate:

ordinate and profitable to ends beyond their own proper efficacy: And let no pride or self-seeking, no covetousnesse or revenge, no impure mixture or unhandsome purposes, no little ends and low imaginations pollute my Spirit, and unhallow any of my words and actions: but let my body be a servant of my spirit, and both body and spirit servants of Jesus, that doing all things for thy glory here, I may be partaker of thy glory hereafter thorough Jesus Christ our Lord. *Amen.*

Ad Sect. 3.

A prayer meditating and referring to the divine presence. } *This prayer is especially to be used in temptation to private sins.*

O Almighty God infinite and eternal, thou fillest all things with thy presence; thou art every where by thy essence and by thy power, in heaven by Glory, in holy places by thy grace and favour, in the hearts of thy servants by thy Spirit, in the consciences of all men by thy testimony and observation of us: Teach me to walk alwayes as in thy presence, to fear thy Majesty, to reverence thy wisdom and omniscience, that I may never dare to commit any undecency in the eye of my Lord and my Judge, but that I may with so much care and reverence demean my self, that my Judge may not be my accuser, but my Advocate: that I expressing the belief of thy presence here by careful walking, may feel the effects of it in the participation of eternal glory thorough Jesus Christ. *Amen.*

CHAP.

CHAP. II.
Of Christian Sobriety.
Sect. I.
Of sobriety in the general sense.

CHristian Religion in all its moral parts is nothing else but the Law of Nature and great Reason, complying with the great necessities of all the world, and promoting the great profit of all relations, and carrying us through all accidents of variety of chances to that end which God hath from eternal ages purposed for all that live according to it, and which he hath revealed in Jesus Christ: and according to the Apostles Arithmetik hath but these three parts of it. 1. Sobriety. 2. Justice. 3. Religion. *For the grace of God bringing salvation hath appeared to all men; teaching us that denying ungodlinesse and worldly lusts, we should live* 1. *Soberly*, 2. *Righteously, and* 3. *Godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ.* The first contains all our deportment in our personal and private capacities, the fair treating of our bodies, and our spirits. The second enlarges our duty in all relations to our Neighbour. The third contains the offices of direct Religion, and entercourse with God. Tit. 2. 11, 12.

Christian sobriety is all that duty that concerns our selves in the matter of *meat* and *drink*, and *pleasures* and *thoughts*, and it hath within it the duties of 1. *Temperance*. 2. *Chastity*. 3. *Humility*. 4. *Modesty*. 5. *Contents*;

It is a using severity, denial, and frustration, of our appetite when it growes unreasonable in any of these instances: the necessity of which we shall to best purpose understand, by considering the evil consequents of sensuality, effeminacy or fondnesse after carnal pleasures.

Evil consequents of voluptuousnesse or sensuality.

1. A longing after sensual pleasures is a dissolution of the spirit of a man, and makes it loose, soft, and wandring, unapt for noble, wise, or spiritual imployments; because the principles upon which pleasure is chosen and pursued, are sottish, weak, and unlearned, such as prefer the body before the soul, the appetite before reason, sense before the Spirit, the pleasures of a short abode, before the pleasures of eternity.

2. The nature of sensual pleasure is vain, empty, and unsatisfying, biggest alwayes in expectation, and a meer vanity in the enjoying, and leaves a sting and thorn behinde it, when it goes off. Our laughing if it be loud and high commonly ends in a deep sigh, and all the instances of pleasure have a sting in the tayl, though they carry beauty on the face and sweetnesse on the lip.

3. Sensual pleasure is a great abuse to the Spirit of a man; being a kinde of fascination or witchcraft, blinding the understanding and enslaving the will. And he that knowes he is free-born or redeemed with the blood of the Sonne of God, will not easily suffer the freedom of his soul to be entangled and rifled.

Μοῦν σκέλει πόσε πωλεῖς τὴν σαυτῦ ἐλευθερωτάτην ἐξουσίαν εἰ μὴ ἐπὶ ἀνδραπόδων ἀνίλλιι πωλήσεις. *Arrian.* c. 2. l. 1.

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4. It is most contrary to the state of a Christian, whose life is a perpetual exercise, a wrastling and a warfare, to which, sensual pleasure disables him, by yeilding to that enemy with whom he must strive if ever he will be crown'd. And this argument the Apostle insinuated: *He that striveth for masteries is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible.*

Θέλεις ὀλύμπια νικῆσαι; Δεῖ σε δυ' ἀγῶνας, ἀναγκαίους λέγειν, ἀπέχεσθαι πημάτων, γυμνάζεσθαι πρὸς ἀνάγκας, &c. *Epist.* c. 34

1 Cor. 9. 25.

5. It is by a certain consequence the greatest impediment in the world to martyrdom; that being a fondnesse, this being a cruelty to the flesh: to which a Christian man arriving by degrees must first have crucified the lesser affections: for he that is overcome by little arguments of pain, will hardly consent to lose his life with torments.

Degrees of Sobriety.

Against this voluptuousnesse, sobriety is opposed *in three degrees.*

1. *A despite or disaffection to pleasures,* or a resolving against all entertainment of the instances and temptations of sensuality, and it consists in the internal faculties of will and understanding, decreeing and declaring against them, disapproving and disliking them upon good reason, and strong resolution.

2. *A fight and actual war* against all the temptations and offers of sensual pleasure in all evil instances and degrees; and it consists in prayer, in fasting, in cheap diet, and hard lodging, and laborious exercises, and avoiding occasions, and using all arts & industry of fortifying the Spirit, and making it severe, manly, and Christian.

3. *Spiritual*

Apoc. 2. 17. 3. *Spiritual pleasure* is the highest degree of *Sobriety*, and in the same degree in which we relish and are in love with spiritual delights, the hidden Manna, with the sweetnesses of devotion, with the joyes of thanksgiving, with rejoycings in the Lord, with the comforts of hope, with the delitiousnesse of charity and almes-deeds, with the sweetnesse of a good conscience, with the peace of meeknesse, and the felicities of a contented spirit: in the same degree we disrelish and loath the husks of swinish lusts, and the parings of the apples of Sodom: and the taste of sinful pleasures is unsavoury as the Drunkards vomit.

Rules for suppressing voluptuousnesse.

The precepts and advices which are of best and of general use in the curing of sensuality are these.

1. Accustom thy self to cut off all superfluity in the provisions of thy life: for our desires will enlarge beyond the present possession so long as all the things of this world are unsatisfying; if therefore you suffer them to extend beyond the measures of necessity or moderated conveniency, they will still swell: but you reduce them to a little compasse, when you make nature to be your limit. We must more take care that our desires should cease, then that they should be satisfied: and therefore reducing them to narrow scantlings and small proportions is the best instrument to redeem their trouble and prevent the dropsie, because that is next to an universal denying them: it is certainly a paring off from them all unreasonablenesse and irregularity. For

Desideria magna parvo redime, hoc maxime curare debes ut desinant. Senec.

What-

whatsoever covets unseemly things, and is apt to swell to an inconvenient bulk, is to be chastened and tempered: and such are sensuality, and a Boy, said the Philosopher. L. 3 Eth. c. 12.

2. Suppresse your sensuall desires in their first approach: for then they are least, and thy faculties and election are stronger; but if they in their weaknesse prevail upon thy strengths, there will be no resisting them when they are increased, and thy abilities lessened. *you shall scarce obtain of them to end, if you suffer them to begin.* Facilius est initia affectuum prohibere, quam imperium, eum regere. Senec. ep. 85.

3. Divert them with some laudable imployment, and take off their edge by inadvertency, or a not attending to them. For since the faculties of a man cannot at the same time with any sharpnesse attend to two objects, if you imploy your spirit upon a book or a bodily labour, or any innocent and indifferent imployment, you have no room left for the present trouble of a sensual temptation. For to this sense it was that *Alexander* told the Queen of *Caria*, that his Tutor *Leonidas* had provided two Cooks for him [Hard marches all night, and a small dinner the next day:] these tam'd his youthful aptnesses to dissolution, so long as he eat of their provisions. πολλὰς πορείας, καὶ ὀλίγα ἄριστα.

4. Look upon pleasures, not upon that side that is next the Sunne, or where they look beauteously, that is, as they come towards you to be enjoyed; for then they paint, and smile, and dresse themselves up in tinsel & glasse, gems and counterfeit imagery: but when thou hast rifled and discomposed them with enjoying their false beauties, & that they begin to go off, voluptates abeuntes festas & pœnitentia plenas animis nostris natura subicit, quo minus cupide repetantur. Senec.

then

Lata venire Venus, triſtis abire ſolet.

then behold them in their nakedneſſe and wearineſſe: See what a ſigh and ſorrow, what naked unhandſome proportions and a filthy carkaſſe they diſcover; and the next time they counterfeit, remember what you have already diſcovered, & be no more abuſed. And I have known ſome wiſe perſons have adviſed to cure the paſſions and longings of their children by letting them taſte of every thing they paſſionately fancied: for they ſhould be ſure to find leſſe in it then they looked for, and the impatience of their being denied would be looſened and made ſlack; and when our wiſhings are no bigger then the thing deſerves, and our uſages of them according to our needs (which may be obtain'd by trying what they are, and what good they can do us) we ſhall finde in all pleaſures ſo little entertainment, that the vanity of the poſſeſſion will ſoon reprove the violence of the appetite. And if this permiſſion be in innocent inſtances, it may be of good uſe: But *Solomon* tried it in all things, taking his full of all pleaſures: & ſoon grew weary of them all. The ſame thing we may do by reaſon which we do by experience, if either we will look upon pleaſures as we are ſure they will look when they go off, after their enjoyment, or if we will credit the experience of thoſe men who have taſted them and loathed them.

5. Often conſider, and contemplate the joyes of heaven, that when they have filled thy deſires, which are the ſails of the ſoul, thou mayeſt ſteer onely thither, and never more look back to *Sodom*. And when thy ſoul dwels above, and looks down upon the pleaſures of the World, they ſeeme like things at diſtance, little and contemptible, and men

running

running after the ſatisfaction of their ſottiſh appetites ſeem fooliſh as fiſhes, thouſands of them running after a rotten worme that covers a deadly hook; or at the beſt but like children with great noiſe purſuing a bubble riſing from a wallnut ſhell, which ends ſooner then the noiſe.

6. To this, the example of Chriſt and his Apoſtles, of *Moſes* and all the Wiſe men of all ages of the world will much help: who underſtanding how to diſtinguiſh good from evil, did chooſe a ſad and melancholy way to felicitie, rather then the broad, pleaſant and eaſie path to folly and miſery.

But this is but the general. Its firſt particular is Temperance.

SECT. II.

Of Temperance in Eating and Drinking.

SObriety is the bridle of the paſſions of deſire, and Temperance is the bit and curb of that bridle, a reſtraint put into a mans mouth, a moderate uſe of meat and drink, ſo as may beſt conſiſt with our health, and may not hinder but help the works of the ſoul by its neceſſary ſupporting us, and miniſtring cheerfulneſſe and refreſhment.

ἐγκράτεια] ἕξις τῶν ἐν χρήσει ἡδέων τὸν ὀρθὸν λόγον σῳζουσα.

Temperance conſiſts in the actions of the ſoul principally: for it is a grace that chooſes natural means in order to proper and natural and holy ends: It is exerciſed about eating & drinking, becauſe they are neceſſary: but there-

therefore it permits the use of them onely as they minister to lawful ends: It does not eat and drink for pleasure but for need, and for refreshment, which is a part or a degree of need: I deny not but eating and drinking *may be*, and in healthful bodies *alwayes is* with pleasure: because there is in nature no greater pleasure, than that all the appetites which God hath made should be satisfied: and a man may choose a morsel that is pleasant, the lesse pleasant being rejected as being lesse useful, lesse apt to nourish, or more agreeing with an infirm stomach, or when the day is festival, by order, or by a private joy. In all these cases it is permitted to receive a more free delight, and to designe it too, as the lesse principal: that is, that the chief reason why we choose the more delicious, be the serving that end for which such refreshments and choices are permitted. But when delight is the only end and rests in it self, and dwells there long, then, eating and drinking is not a serving of God, but an inordinate action; because it is not in the way to that end whether God directed it. But the choosing of a delicate before a more ordinary dish is to be done as other humane actions are, in which there are no degrees and precise natural limits described, but a latitude is indulged: it must be done moderately, prudently, and according to the accounts of wise, religious, and sober men; and then God who gave us such variety of creatures, and our choice to use which we will, may receive glorie from our temperate use, and thanksgiving, and we may use them indifferently without scruple, and a making them to become snares to us, either by too licentious and studied use of them,

or

or too restrained and scrupulous fear of using them at all, but in such certain circumstances in which no man can be sure he is not mistaken.

But temperance in meat and drink is to be estimated by the following measures.

Measures of Temperance in eating.

1. *Eat not before the time*, unless necessity, or charity, or any intervening accident, which may make it reasonable and prudent, should happen. Remember it had almost cost *Jonathan* his life because he tasted a little hony before the sun went down, contrary to the Kings commandment, and although a great need which he had, excused him from the sin of gluttony, yet it is inexcusable when thou eatest before the usual time, and thrustest thy hand into the dish unseasonably, out of greedinesse of the pleasure, and impatience of the delay.

2. *Eat not hastily and impatiently*, but with such decent and timely action, that your eating be a humane act, subject to deliberation and choice, and that you may consider in the eating: whereas he that eats hastily, cannot consider particularly of the circumstances, degrees, and little accidents and chances that happen in his meale; but may contract many little undecencies, and be suddenly surprised.

3. *Eat not delicately, or nicely*, that is, be not troublesome to thy self or others in the choice of thy meats, or the delicacy of thy sauces. It was imputed as a sin to the sons of Israel, that they loathed Manna and longed for flesh: *the quails stuck in their nostrills, and the wrath of God fell upon them.* And for the manner of dressing, the sons of *Eli* were noted of in-

indiſcreet curioſity: they would not have the fleſh boiled, but raw that they might *roſt it with fire*. Not that it was a ſin to eat it, or deſire meat roſted; but that when it was appointed to be boil'd, they refuſed it; which declared an intemperate and a nice palate. It is lawful in all ſenſes to comply with a weak and a nice ſtomach: but not with a nice and curious palate. When our health requires it, that ought to be provided for; but not ſo, our ſenſuality and intemperate longings *Whatſoever is ſet before you, eat*; if it be provided for you, you may eat it be it never ſo delicate; and be it plain and common, ſo it be wholſom and fit for you, it muſt not be refus'd upon curioſity; for every degree of that is a degree of intemperance. Happy and innocent were the ages of our forefathers, who eat herbs and parched corne, and drank the pure ſtream, and broke their faſt with nuts and roots; and when they were permitted fleſh, eat it onely dreſſed with hunger and fire; and the firſt ſauce they had was bitter herbs, and ſometimes bread dipt in vinegar. But in this circumſtance moderation is to be reckoned in proportion to the preſent cuſtoms, to the company, to education, and the judgement of honeſt and wiſe perſons, and the neceſſities of nature.

Felix initium prior ætas contenta culcibus arvis
Facileq; ſera ſolebat jejunia ſolvere glande.
Arbuteos fœtus, montanaq; fragra legebant.

Boeth. l. 1. de conſol.

4. *Eat not too much*: load neither thy ſtomach nor thy underſtanding. *If thou ſit at a bountiful table, be not greedy upon it, and ſay not there is much meat on it. Remember that a wicked Eye is an evil thing: and what is created more wicked then an eye? Therefore it weepeth upon every occaſion. Stretch not thy hand whitherſoever it looketh, and thruſt it not*

with him into the dish. A very little is sufficient for a man well nurtured, and he fetcheth not his winde short upon his bed.

Signes and effects of Temperance.

We shall best know that we have the grace of temperance by the following signes, which are as so many arguments to engage us also upon its study and practise.

1. A temperate man is modest; greedinesse is unmannerly and rude. And this is intimated in the advice of the son of *Sirach*. *When thou sittest amongst many reach not thy hand out first of all. leave off first for manners sake, and be not unsatiable lest thou offend.** Eccluſ. 31. 17, 18

2 Temperance is accompanied with gravity of deportment: greedinesse is garish, and rejoyces loosely at the sight of dainties.* Cicero vocat temperantiam ornatum vitæ, in quo decorum illud & honestum situm est.

3. Sound, but moderate sleep is its signe and its effect. *Sound sleep cometh of moderate eating: he riseth early and his wits are with him.** Verse 29

4 A spiritual joy & a devout prayer. 5. * A suppressed and seldom anger. * 6. A command of our thoughts and passions. * 7. A seldom returning and a never prevailing temptation. * 8. To which adde, that a temperate person is not curious of sauces and deliciousnesse. He thinks not much, and speaks not often of meat and drink; hath a healthful body, and long life, unlesse it be hindered by some other accident; whereas to gluttony, *the pain watching and choler, the pangs of the belly* are continual company: And therefore *Stratonicus* said handsomely concerning the luxury of the *Rhodians*, 'They built houses as if they were immortal, but they feasted as if they meant to live but a little while. And *Antipater* by his reproach Ibid.

Plutarch. de cupid. divit.

proach of the old glutton *Demades* well expressed the baseneſſe of this ſin, ſaying, that *Demades* now old and alwayes a glutton, was like a ſpent ſacrifice, nothing left of him but his belly and his tongue, all the man beſides, is gone.

Of Drunkenneſſe.

But I deſire that it be obſerved; that becauſe intemperance in eating is not ſo ſoone perceived by others as immoderate drinking, and the outward viſible effects of it are not either ſo notorious or ſo ridiculous, therefore gluttony is not of ſo great diſreputation amongſt men as drunkenneſſe: yet according to its degree it puts on the greatneſſe of the ſin before God, and is moſt ſtrickly to be attended to, leaſt we be ſurprized by our ſecurity and want of diligence; and the intemperance is alike criminal in both, according as the affections are either to the meat or drinke. Gluttony is more uncharitable to the body, and drunkenneſſe to the ſoule, or the underſtanding part of man; and therefore in Scripture is more frequently forbidden and declaimed againſt, then the other: and ſobriety hath by uſe obtained to ſignify Temperance in drinking.

Drunkenneſſe is an immoderate affection, and uſe of drink. That I call immoderate, that is beſides or beyond that order of good things, for which God hath given us the uſe of drink. The ends are; digeſtion of our meat, cheerfulneſſe and refreſhment of our ſpirits, or any end of health; *beſides* which, if we go, or at any time *beyond* it, it is inordinate and criminal, it is the vice of drunkenneſſe. It is forbid-

den

den by our bleſſed Saviour in theſe words. [*Take heed to your ſelves leſt at any time your hearts be overcharged with ſurfetting and drunkenneſſe*] *ſurfetting*,] that is the evil effects the ſottiſhneſſe and remaining ſtupidity of habitual, or of the laſt nights *drunkenneſſe*. For Chriſt forbids both the actual and the habitual intemperance; not onely the effect of it, but alſo the affection to it: for in both there is ſinne. He that drinks but little, if that little makes him drunk, and if he know beforehand his own infirmity, is guilty of *ſurfetting*, not of *drunkenneſſe*. But he that drinks much and is ſtrong to bear it, and is not deprived of his reaſon violently, is guilty of the ſin of *drunkennes*. It is a ſin not to prevent ſuch uncharitable effects upon the body and underſtanding: And therefore a man that loves not the drink is guilty of *ſurfetting*, if he does not watch to prevent the evil effect: and it is a ſin, and the greater of the two, inordinately to love or to uſe the drink, though the *ſurfetting*, or violence do not follow. Good therefore is the counſel of the ſon of *Syrach*: *Shew not thy valiantneſſe in wine; for wine hath deſtroyed many.*

Luke 21. 34.

Κραιπάλη ἀπὸ φρενίτιδος, aut ἀπὸ χόλης ὀξυθυμίας. *Schol. in Ariſtoph.*

Idem fere apud Plutarch. vinolentia animi quandam remiſſionem & levitatem, ebrietas futilitatem ſignificat. Plutarch. de garrul.

Eccluſ. 31. 25.

Evil conſequents to drunkenneſſe.

The evils and ſad conſequents of drunkenneſſe (the conſideration of which are as ſo many arguments to avoyd the ſin) are to this ſence reckoned by the writers of holy Scripture, and other wiſe perſonages of the world. 1. It cauſeth woes and miſchiefe, wounds and ſorrow, ſin and ſhame *; it

Prov. 23. 29. Eccluſ. 31. 27. * Multa faciunt ebrii quæ poſtea ſobrios pudet. Senec.

maketh bitterneſſe of ſpirit, brawling and quarrelling, it increaſeth rage and leſſeneth ſtrength, it maketh red eyes, and a looſe and babling tongue. 2. It particularly miniſters to luſt, and yet diſables the body; ſo that in effect it makes man wanton as a Satyr, and impotent as age: And *Solomon* in enumerating the evils of this vice adds this to the account: *Thine eyes ſhall behold ſtrange women, and thy heart ſhall utter perverſe things*: as if the drunkard were onely deſire, and then impatience, muttering and enjoying like an Eunuch imbracing a woman. 3. It beſots and hinders the actions of the underſtanding, making a man brutiſh in his paſſions, and a fool in his reaſon; and differs nothing from madneſſe, but that it is voluntary, and ſo is an equal evil in nature, and a worſe in manners. 4. It takes off all the guards, and lets looſe the reins of all thoſe evils to which a man is by his nature, or by his evil cuſtoms inclined, and from which he is reſtrained by reaſon and ſevere principles. Drunkenneſſe calls off the Watch men from their towers, and then all the evils that can proceed from a looſe heart, and an untied tongue, and a diſſolute ſpirit, and an unguarded, unlimited will, all that we may put upon the accounts of drunkenneſſe. 5. It extinguiſheth and quenches the Spirit of God: for no man can be filled with the Spirit of God and with wine at the ſame time; And therefore Saint *Paul* makes them excluſive of each other. *Be not drunk with wine wherein is exceſſe, but be filled with the Spirit*: And ſince *Joſephs* cup was put into *Benjamins* ſack, no man hath a divining goblet.

Prov. 23.33

Ephes. 5. 18.

Infamiae comes eſt ira, contubernalis ebrietas. Plutarch.

——Corpus enuſtum
Hesternis vitiis animum quoq; praegravat.
Libinetas eſt voluntaria inſania. Senec.

6. I

6. It opens all the Sanctuaries of Nature, and discovers the nakedneſſe of the ſoul, all its weakneſſes and follies; it multiplies ſins and diſcovers them; it makes a man uncapable of being a private friend, or a publick Counſeller. 7. It taketh a mans ſoul into ſlavery and impriſonment more then any vice whatſoever, becauſe it diſarms a man of all his reaſon and his wiſdom, wherby he might be cured, and therefore commonly grows it upon him with age: a drunkard being ſtill more a fool and leſſe a man. I need not adde any ſad examples, ſince all ſtory and all ages have too many of them. *Amnon* was ſlain by his brother *Abſalom*, when he was warm and high with wine. *Simon* the High Prieſt and two of his ſons were ſlain by their brother at a drunken feaſt. *Holofernes* was drunk when *Judith* ſlew him: and all the great things that *Daniel* ſpake of *Alexander* were drowned with the ſurfet of one nights intemperance: and the drunkenneſſe of *Noah* and *Lot* are upon record to eternal ages, that in thoſe early inſtances, and righteous perſons and leſſe criminal drunkenneſſe then is that of Chriſtians in this period of the world, God might ſhow that very great evils are prepared to puniſh this vice; no leſſe then ſhame, and ſlavery, and inceſt, the firſt upon *Noah*, the ſecond upon one of his ſons, and the third in the perſon of *Lot*.

Prov. 31. 4.

ἐδάκρυσε γὰρ μᾶλλον ἂν οἰκοπόνος, ὡς ἔοικε δακὼν ἢ θᾶττον πεπόνικε. *Philem.*

Alexandrum intemperantia bibendi & ſitis Herculanus ac fatalis Schyphus perdidit.

Signes of drunkenneſſe.

But if it be enquired concerning the periods and diſtinct ſignifications of this crime, and when a man is ſaid to be drunk? To this I anſwer, That drunkenneſſe is in the ſame man-

manner to be judged as ſickneſſe. As every illneſſe or violence done to health in every part of its continuance is a part or degree of ſickneſſe: ſo is every going off from our natural and common temper and our uſual ſeverity of behaviour, a degree of drunkenneſſe. He is not onely drunk that can drink no more; for few are ſo; but he hath ſinned in a degree of drunkenneſſe who hath done any thing towards it beyond his proper meaſure. But its parts and periods are uſually thus reckoned. 1. Apiſh geſtures. 2. Much talking. 3. Immoderate laughing. 4. Dulneſſe of ſence. 5. Scurrility, that is, wanton, or jeering, or abuſive language. 6. An uſeleſſe underſtanding. 7. Stupid ſleep. 8. Epilepſies, or fallings, and reelings and beaſtly vomitings. The leaſt of theſe, even when the tongue begins to be untyed, is a degree of drunkenneſſe.

But that we may avoyd the ſin of intemperance in meats and drinks, beſides the former rules of meaſures, theſe counſels alſo may be uſeful.

Rules for obtaining Temperance.

1- Be not often preſent at feaſts, nor at all in diſſolute company, when it may be avoyded; for variety of pleaſing objects ſteals away the heart of man: and company is either violent or enticing; and we are weak or complying, or perhaps deſirous enough to be abuſed. But if you be unavoidably or indiſcreetly ingaged, let not miſtaken civilitie or good nature engage thee, either to the temptation of ſtaying (if thou underſtandeſt thy weakneſſe) or the ſin of drinking inordinately.

2. Be

2. Be ſevere in your judgement concerning your proportions, and let no occaſion make you enlarge far beyond your ordinary. For a man is ſurprized by parts; and while he thinks one glaſs more will not make him drunk, that one glaſſe hath diſabled him from well diſcerning his preſent condition and neighbour danger: *while men think themſelves wiſe they become fools*: they think they ſhall taſt the aconite and not dye, or crown their heads with juice of poppy and not be drowſie; and if they drink off the whole vintage, ſtill they think they can ſwallow another goblet. * But remember this, when ever you begin to conſider whether you may ſafely take one draught more, it is then high time to give over: let that be accounted a ſigne late enough to break off: for every reaſon to doubt, is a ſufficient reaſon to part the company.

Senec. Ep. 83. Chi ha bevuto tutto il mare può bere anche un traſſo.

3. Come not to table but when thy need invites thee: and if thou beeſt in health leave ſomething of thy Appetite unfilled, ſomething of thy natural heat unimployed, that it may ſecure thy digeſtion, and ſerve other needs of nature or the ſpirit.

4. Propound to thy ſelf (if thou beeſt in a capacity) a conſtant rule of living, of eating and drinking; which though it may not be fit to obſerve ſcrupulouſly, leſt it become a ſnare to thy conſcience, or indanger thy health upon every accidental violence: yet let not thy rule be broken often nor much, but upon great neceſſity and in ſmall degrees.

5. Never urge any man to eat or drink beyond his own limits, and his own deſires. He that does otherwiſe is drunke with his brothers ſurfet, and reeles and falls with

Nil intereſt faveas ſcelera, an iſtud facias. Senec.

his intemperance, that is, the ſin of drunkennes is upon both their ſcores, they both lye wallowing in the guilt.

6. Uſe S. *Pauls* inſtruments of Sobriety, *Let us who are of the day be ſober, putting on the breſtplate of faith and love, and for an helmet the hope of Saluation.* Faith, Hope, and Charity are the beſt weapons in the world to fight againſt intemperance. The faith of the Mahometans forbids them to drink wine, and they abſtain religiouſly, as the ſons of *Rechab*: and the faith of Chriſt forbids drunkenneſſe to us; and therefore is infinitely more powerful to ſuppreſſe this vice, when we remember that *we are Chriſtians*, and to abſtain from drunkenneſſe and gluttony is part of the Faith and Diſcipline of Jeſus, and that with theſe vices, neither our love to God, nor our hopes of heaven can poſſibly conſiſt; and therefore when theſe enter the heart, the other goes out at the mouth: for this is the Devil that is caſt out by faſting and prayer, which are the proper actions of theſe graces.

7. As a purſuance of this rule, it is a good advice, that as we begin and end all our times of eating with prayer and thanksgiving: ſo at the meal we remove and carry up our minde and Spirit to the Coeleſtiall table, often thinking of it, and often deſiring it; that by enkindling thy deſire to heavenly banquets, thou mayeſt be indifferent and leſſe paſſionate for the Earthlie.

8. Mingle diſcourſes pious, or in ſome ſence profitable, and in all ſences charitable and innocent, with thy meal, as occaſion is miniſtred.

9. Let

9. Let your drink ſo ſerve your meat, as your meat doth your health; that it be apt to convey and digeſt it, and refreſh the ſpirits; but let it never go beyond ſuch a refreſhment as may a little lighten the preſent load of a ſad or troubled ſpirit; never to inconvenience, lightneſſe, ſottiſhneſſe, vanity, or intemperance: and know that the looſing the bands of the tongue, and the very firſt diſſolution of its duty, is one degree of the intemperance.

10. In all caſes be carefull that you bee not brought under the power of ſuch things which otherwiſe are lawful enough in the uſe. *All things are lawful for me, but I will not be brought under the power of any thing*, ſaid Saint *Paul*. And to be perpetually longing, and impatiently deſirous of any thing, ſo that a man cannot abſtaine from it, is to loſe a mans liberty, and to become a ſervant of meat and drink, or *ſmoke*: And I wiſh this laſt inſtance were more conſidered by perſons who little ſuſpect themſelves guilty of intemperance, though their deſires are ſtrong and impatient, and the uſe of it perpetual and unreaſonable to all purpoſes, but that they have made it habitual, and neceſſary as intemperance it ſelf is made to ſome men.

11. Uſe thoſe advices which are preſcribed as inſtruments to ſuppreſſe voluptuouſneſſe in the foregoing Section.

Of Chastity.

Reader stay, and reade not the advices of the following Section, unlesse thou hast a chaste spirit, or desirest to be chaste, or at least, art apt to consider whether you ought or no. For there are some spirits so Atheistical, and some so wholly possessed with a spirit of uncleanesse, that they turn the most prudent and chaste discourses into dirt and filthy apprehensions: like cholerick stomachs changing their very Cordials and medicines into bitternesse; and in a literal sense turning the grace of God into wantonnesse: They study cases of conscience in the matter of carnal sins, not to avoid, but to learn wayes how to offend God and pollute their own spirits: and search their houses with a Sun-beam that they may be instructed in all the corners of nastinesse. I have used all the care I could, in the following periods, that I might neither be wanting to assist those that need it, nor yet minister any occasion of fancy or vainer thoughts to those that need them not. If any man will snatch the pure taper from my hand, and hold it to the Devil, he will onely burn his own fingers, but shall not rob me of the reward of my care and good intention, since I have taken heed how to expresse the following duties, and given him caution how to reade them.

CHastity is that duty which was mystically intended by GOD in the Law of Circumcision. It is the circumcision of the heart,

heart, the cutting off *all superfluity of naughtinesse*, and a suppression of all irregular desires in the matter of sensual or carnal pleasure. I call all desires irregular and sinful that are not sanctified; 1. By the holy institution or by being within the protection of marriage. 2. By being within the order of nature. 3. By being within the moderation of Christian modesty. *Against the first* are, fornication, adultery, and all voluntary pollutions of either sex. *Against the second* are all unnatural lusts, and incestuous mixtures. *Against the third* is all immoderate use of permitted beds; concerning which, judgement is to be made as concerning meats and drinks; there being no certain degree of frequency or intension prescribed to all persons, but it is to be ruled as the other actions of a man, by proportion to the end, by the dignity of the person in the honour and severity of being a Christian, and by other circumstances, of which I am to give account.

Chastity is that grace which forbids and restrains all these, keeping the body and soul pure in that state in which it is placed by God, whether of the single or of the married life. Concerning which our duty is thus described by S. *Paul.* [*For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possesse his vessel in sanctification and honour: Not in the lust of concupiscence, even as the Gentiles which know not God.* 1 Thes. 3. 4, 5.

Chastity is either *abstinence* or *continence*. *Abstinence* is that of Virgins or Widows: *Continence* of married persons. *Chaste mar-*

riages are honourable and pleasing to God: *Widowhood* is pitiable in its solitarinesse and losse, but amiable and comely when it is adorned with gravity and purity, and not fullied with remembrances of the passed license, nor with present desires of returning to a second bed. But *Virginity* is a life of Angels, the ornament of the soul, the huge advantage of religion, the great opportunity for the retirements of devotion: and being empty of cares, it is full of prayers: being unmingled with the World, it is apt to converse with God: and by not feeling the warmth of a too forward and indulgent nature, flames out with holy fires, till it be burning like the Cherubim and the most extasied order of holy and unpolluted Spirits.

Virginitas est in carne corruptibili incorruptionis perpetua meditatio. S. Aug. l. de vag. c. 13.

Natural virginity of it self is not a state more acceptable to God: but that which is chosen and voluntary in order to the conveniences of Religion and separation from worldly incombrances, is therefore better then the married life; not that it is more holy, but that it is a freedom from cares, an opportunity to spend more time in spiritual imployments; it is not allayed with busines and attendances upon lower affairs: and if it be a chosen condition to these ends; it containeth in it a victory over lusts, and greater desires of Religion, and self-denial, and therefore is more excellent then the married life, in that degree in which it hath greater religion, and a greater mortification, a lesse satisfaction of natural desires, & a greater fulnesse of the spiritual: and just so is to expect that little coronet or special reward which God hath prepared (extraordinary and besides the great Crown of all faithful souls) for those

who have not defiled themselves with women, but follow the Virgin Lamb for ever. Apoc. 14 4. Isai. 56. 45.

But some married persons even in their marriage do better please God then some Virgins in their state of virginity: They by giving great example of conjugal affection, by preserving their faith unbroken, by educating children in the fear of God, by patience and contentednesse, and holy thoughts and the exercise of vertues proper to that state, do not onely please God, but do it in a higher degree then those Virgins whose piety is not answerable to their great opportunities and advantages.

However, married persons, and Widows, and Virgins are all servants of God and coheirs in the inheritance of Jesus, if they live within the restraints and laws of their particular estate, chastely, temperately, justly, and religiously.

The evil consequents of Uncleanness.

The blessings and proper effects of chastity we shall best understand by reckoning the evils of uncleanness and carnality.

1. Uncleanness of all vices is the most shameful. *The eye of the adulterer waiteth for the twilight, saying; No eye shall see me: and disguiseth his face. In the dark they dig through houses which they had marked for themselves in the day time: they know not the light: for the morning is to them as the shadow of death. He is swift as the waters; their portion is cursed in the earth, he beholdeth not the way of the vineyards.* Shame is the eldest daughter of Uncleanness. Prov. 6. 23. Job. 24. 15. ἀπλῶς πᾶσι.

2. The appetites of uncleanness are full of cares and trouble, and its fruition is sorrow and repentance. *The way of the adulterer is hedged with* 2 Hos. 6

Appetitus fruendi est in auctoras est: fruitio vero pœnitentia. S. Hieron.

with thorns: full of fears and jealousies, burning desires and impatient waitings, tediousnesse of delay, and sufferance of affronts, and amazements of discovery.

3. Most of its kindes are of that condition, that they involve the ruine of two souls: and he that is a fornicatour or adulterous, steals the soul as well as dishonours the body of his Neighbour: and so it becomes like the sin of falling *Lucifer*, who brought a part of the stars with his tail from Heaven.

4. Of all carnal sins it is that alone which the Devil takes delight to imitate & counterfeit; communicating with Witches & impure persons in no corporal act, but in this onely.

1. *Cor.* 6. 18: 5. Uncleanneſſe with all its kindes is a vice which hath a professed enmity against the body. *Every sin which a man doth is without the body, but he that committeth fornication sinneth against his own body.*

Φυλλιζει τῶν ψυχῶν. 6. Uncleanneſſe is hugely contrary to the spirit of Government by embasing the spirit of a man, making it effeminate, sneaking, soft, and foolish, without courage, without confidence. *David* felt this after his folly with *Bathsheba*: he fell to unkingly arts and stratagems to hide the crime, and he did nothing but increase it; and remaind timorous & poor spirited, till he prayed to God once more to establish him with a free and a *Princely spirit*. And no superiour dare strictly observe discipline upon his charge, if he hath let himself loose to the *shame of incontinence*.

Spiritu principali me confirma. P. 50.

7. The Gospel hath added two arguments against uncleanneſſe which were never before used, nor indeed could be, since GOD hath given the holy Spirit to them that are baptized, and rightly confirmed, and entered into covenant with him, our bodies are made

temples of the holy Ghoſt in which he dwels: and therfore uncleanneſs is Sacriledge & defiles a Temple. It is S. *Pauls* argument [*Know ye not that your body is the temple of the holy Ghoſt?*] &[*He that defiles a Temple, him will God deſtroy.* Therfore *Glorifie God in your bodies*, that is, *flee fornication.*] 1 Cor. 6. 17. 1 Cor. 3. 17.

To wch for the likeneſs of the argument adde, *That our bodies are members of Chriſt*, and therefore *God forbid* that we ſhould *take the members of Chriſt and make them members of a harlot.* So that uncleanneſſe diſhonours Chriſt, and diſhonours the holy Spirit: it is a ſin againſt God, and in this ſence a ſin againſt the Holy Ghoſt.

8. The next ſpecial argument wch the Goſpel miniſters eſpecially againſt adultery, & for preſervation of the purity of marriage, is that [Marriage is by Chriſt hallowed into a myſtery to ſignifie the Sacramental and myſtical union of Chriſt and his Church. He therefore that breaks this knot, which the Church and their mutual faith hath tyed, and Chriſt hath knit up into a myſtery, diſhonours a great rite of Chriſtianity, of high, ſpiritual and excellent ſignification. Eph. 5. 32.

9. S. *Gregory* reckons uncleanneſſe to be the parent of theſe monſters: Blindneſſe of minde, inconſideration, precipitancy or giddineſſe in actions ſelf love, hatred of God, love of the preſent pleaſures, a deſpite or deſpair of the joyes of religion here, and of Heaven hereafter. Whereas a pure minde in a chaſt body is the Mother of wiſdom and deliberation, ſober counſells, and ingenuous actions, open deportment, and ſweet carriage, ſincere principles, and unprejudicate underſtanding, love of God, and ſelf-denyall, peace and confidence, holy prayers and ſpiritual comfort, and a pleaſure of Moral. 1.

S. Cyprian de bono pudicitiae

Spirit infinitely greater then the sottish and beastly pleasures of unchastity. *For to overcome pleasure is the greatest pleasure, and no victory is greater then that which is gotten over our lusts and filthy inclinations.*

10. Adde to all these, the publick dishonesty and disreputation that all the Nations of the world have cast upon adulterous and unhallowed embraces. *Abimelech* to the men of *Gerar* made it death to meddle with the wife of *Isaac*: and *Judah* condemned *Thamar* to be burnt for her adulterous conception: and God, besides the Law made to put the adulterous person to death, did constitute a setled and constant miracle to discover the adultery of a suspected woman, that her bowels should burst with drinking the waters of Jealousie. The Egyptian Law was to cut off the nose of the adulteresse, and the offending part of the adulterer. The Hottians put out the adulterers both eyes. The Germanes (as *Tacitus* reports) placed the Adulteresse amidst her kinred naked, and shaved her head, and caused her husband to beat her with clubs thorough the city. The Gortinians crowned the man with wool to shame him for his effeminacy: and the Cumani caused the woman to ride upon an asse naked and hooted at: and for ever after called her by an appellative of scorn [A rider upon the asse] All nations barbarous and civil agreeing in their general designe of rooting so dishoneſt and shameful vice from under heaven.

Num. 5. 14.

ὀνοβάτης

† Concil. Tribur. c. 45. Concil. Aurel. 3. sub Clodoveo.

The middle † ages of the Church were not pleased that the Adulteresse should be put to death: but in the primitive ages the * civil Lawes by which Christians were then govern-

* God. de adulteriis. ad legem Juliam. l. 2. & God. Theod. de adulteriis 2. placuit.

ed

ed, gave leave to the wronged huſband to kill his adulterous wife, if he took her in the fact: but becauſe it was a priviledge indulg'd to men, rather than a direct deteſtation of the crime, a conſideration of the injury rather then of the uncleanneſſe, therefore it was ſoon altered: but yet hath cauſed an inquiry, *whether is worſe, the Adultery of the man or the woman.*

The reſolution of which caſe in order to our preſent aſſair, is thus, *In reſpect of the perſon,* the fault is greater in a man then in a woman, who is of a more pliant and eaſie ſpirit, and weaker underſtanding, and hath nothing to ſupply the unequal ſtrengths of men, but the defenſative of a paſſive nature and armour of modeſty, which is the natural ornament of that ſex. *And it is unjuſt that the man ſhould demand chaſtity and ſeverity from his wife, which himſelf will not obſerve towards her,* ſaid the good Emperour *Antoninus*: It is as if the man ſhould perſwade his wife to fight againſt thoſe enemies to which he had yielded himſelf a priſoner. 2. *In reſpect of the effects and evil conſequents,* the adultery of the woman is worſe, as bringing baſtardy into a family, and diſinheriſons or great injuries to the Lawful children, and infinite violations of peace, and murders, and divorces, and all the effects of rage and madneſſe. 3. But in reſpect of the crime, and as relating to God they are equal, intollerable, and damnable. And the Church anciently refuſed to admit ſuch perſons to the holy Communion, until they had done ſeven yeers penances in faſting, in ſackcloth, in ſevere inflictions and inſtruments of chaſtity and ſorrow, according to the diſcipline of thoſe ages.

Apud Aug. de adulter. conjug. Plut. conjug. præcept.

Acts

Acts of chastity in general.

The actions and proper offices of the grace of chastity in general are these.

1. *To resist all unchast thoughts*; at no hand entertaining pleasure in the unfruitful fancies and remembrances of uncleanness; although no definite desire or resolution be entertained.

2. *At no hand to entertain any desire*, or any phantastick, imaginative loves, though by shame, or disability, or other circumstance they be restrained from act.

—Casso saltem delectamine, amare quod potiri non licet. Poeta.

Patellas luxuriæ oculos dixit Isidorus, ἀλγηδόνας ἀθράπτων, & alius quidam.

Time videre unde possis cadere, & noli fieri perversa simplicitate securus. S. Aug.

3. *To have a chast eye and hand*: for it is all one with what part of the body we commit adultery: and if a man lets his eye loose, and enjoyes the lust of that, he is an adulterer. *Look not upon a woman to lust after her.* And supposing all the other members restrained, yet if the eye be permitted to lust, the man can no otherwise be called chast, then he can be called severe and mortified, that sits all day seeing playes & revellings, and out of greedinesse to fill his eye, neglects his belly: There are some vessels which if you offer to lift by the belly or bottom you cannot stir them, but are soon removed if you take them by the ears. It matters not with which of your members you are taken and carried off from your dutie and severity.

4. *To have a heart and minde chast and pure*: that is, detesting all uncleanness; disliking all its motions, past actions, circumstances, likenesses, discourses: and this ought to be the chastity of Virgins and Widows, of old persons

perſons and Eunuchs eſpecially, and generally of all men according to their ſeveral neceſſities.

6. *To Diſcourſe chaſtly and purely,* * with great care declining all undecencies of language, chaſtening the tongue, and reſtraining it with grace, as vapours of wine are reſtrained with a bunch of myrrhe.

* Sp. Minucius Pontifex Poſthumium monuit, ne verbis vitæ caſtimoniam non æquantibus uteretur Plutarch. de cap. inim. utilit.

6. *To diſapprove by an after act all involuntary and natural pollutions*: for if a man delights in having ſuffered any natural pollution, and with pleaſure remember it, he chooſes that which was in it ſelf involuntary: and that which being natural was innocent, becoming voluntary is made ſinful.

7. They that have performed theſe duties and parts of Chaſtity, will certainly abſtain from all exteriour actions of uncleanneſſe: thoſe noon-day and mid-night Devils, thoſe lawleſſe and ungodly worſhippings of ſhame and uncleanneſſe; whoſe birth is in trouble, whoſe growth is in folly, and whoſe end is in ſhame.

But beſides theſe general acts of Chaſtity which are common to all ſtates of men and women, there are ſome few things proper to the ſeverals.

Acts of virginal Chaſtity.

1. Virgins muſt remember that the virginitie of the body is onely excellent in order to the puritie of the ſoul: who therefore muſt conſider that ſince they are in ſome meaſure in a condition like that of angels, it is their duty to

to spend much of their time in Angelical imployment: for in the same degree that Virgins live more spiritually then other persons, in the same degree is their virginity a more excellent state: But else it is no better then that of involuntary or constrained Eunuchs; a misery and a trouble, or else a mere privation, as much without excellency as without mixture.

2. Virgins must contend for a singular modesty; whose first part must be an ignorance in the distinction of sexes, or their proper instruments: or if they accidentally be instructed in that, it must be supplied with an inadvertency or neglect of all thoughts and remembrances of such difference: and the following parts of it, must be pious and chast thoughts, holy language, and modest carriage.

3. Virgins must be retired and unpublick; for all freedom and looseneſſe of society is violence done to virginity; not in its nature, but in its moral capacity: that is, it looses part of its severity, strictneſſe and opportunity of advantages by publishing that person whose work is religion, whose company is Angels, whose thoughts must dwell in heaven, and separate from all mixtures of the world.

4. Virgins have a peculiar obligation to charity: for this is the virginity of the soul; as puritie, integrity, and separation is of the body, which doctrine we are taught by Saint *Peter*. *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfaigned love of the brethren: see that ye love one another with a pure heart fervently.* For a Virgin that consecrates her body to

1. Pet. 1. 22.

God,

God, and pollutes her spirit with rage, or impatience, or inordinate anger, gives him what he most hates, a most foul and defiled soul.

5. These rules are necessary for Virgins that offer that state to God, and mean not to enter into the state of marriage: for they that onely wait the opportunity of a convenient change, are to steer themselves by the general rules of Chastity.

Rules for Widows or vidual Chastity.

For Widows, the sentinel of whose desires hath been opened by the former permissions of the marriage-bed, they must remember.

1. That God hath now restrain'd the former license, bound up their eyes, and shut up their heart into a narrower compasse, and hath given them sorrow to be a bridle to their desires. A Widow must be a mourner; and she that is not, cannot so well secure the chastity of her proper state.

2. It is against publick honesty to marry another man so long as she is with childe by her former Husband: and of the same fame it is in a lesser proportion, to marry within the year of mourning: but anciently it was infamous for her to marry, till by common account the body was dissolved into its first principle of earth.

3. A Widow must restrain her memory and her fancy: not recalling or recounting her former permissions and freer licenses with any present delight: for then she opens that sluice which her Husbands death and her own sorrow have shut up.

4. A Widow that desires her widowhood should be a state pleasing to God, must spend her

her time as devoted Virgins should, in fasting and prayers, and charity.

5. A Widow must forbid her self to use those temporal solaces, which in her former estate were innocent, but now are dangerous.

Rules for married persons, or matrimonial chastity.

Concerning married persons; besides the keeping of their mutual faith *, and contracts with each other, these particulars are useful to be observed.

* Nisi fundamenta stirpis jacta sint probe. Miseros necesse est esse deinceps posteros. Europ.

1. Although their mutual endearments are safe within the protection of marriage, yet they that have Wives or Husbands must be as though they had them not; that is, they must have an affection greater to each other than they have to any person in the world, but not greater then they have to God: but that they be ready to part with all intereſt in each other person rather then sin against God.

Non debemus eodem amicos uti & adulare: nec eadem ut more & scorto. Plut. conjug. præcepe.

2. In their permissions and license they must be sure to observe the order of Nature and the ends of God. *He is an ill Husband that uses his Wife as a man treats a Harlot*, having no other end but pleasure. Concerning which our best rule is, that although in this, as in eating and drinking there is an appetite to be satisfied, which cannot be done without pleasing that desire, yet since that desire and satisfaction was intended by Nature for other ends, they should never be separate from those ends, but always be joyned with all or one of these ends; *with a desire of children, or to avoyd fornication, or to lighten and ease the cares and sadnesses of household affairs, or to endear each other*: but never with a purpose either in act or desire to separate the

sensuality

ensuality from these ends which hallow it. *Onan* did separate his act from its proper end, and so ordered his embraces that his Wife should not conceive, and God punished him.

3. Married persons must keep such modesty and decency of treating each other, that they never force themselves into high and violent lusts, with arts and misbecoming devices: alwayes remembring that those mixtures are most innocent which are *most simple*, and *most natural*, *most orderly and most safe*.

Non recte est ab Herodoto dictum simul cum tunica mulierem verecundiam exuere. Quæ n. casta est posita vel, verecundiam ejus loco induit, maximæque verecundiæ conjuges ceffera maximi invicem amoris utuntur. Plut. conjug. precept.

4. It is a duty of matrimonial chastity to be restrained and temperate in the use of their lawful pleasures: concerning which although no universal Rule can antecedently be given to all persons, any more then to all bodies one proportion of meat and drink: yet married persons are to estimate the degree of their license according to the following proportions. * 1. That it be moderate so as to consist with health. * 2. That it be so order'd as not to be too expensive of time, that precious opportunity of working out our salvation. * 3. That when duty is demanded it be alwayes payed (so far as is in our powers and election) according to the foregoing measures. * That it be with a temperate affection, without violent transporting desires, or too sensuall applications. Concerning which a man is to make judgement by proportion to other actions, and the severities of his religion, and the sentences of sober and wise persons. For it is a sad truth, that many married

married persons thinking that the floodgates of liberty are set wide open without measure or restraints (so they fail in that channel) have felt the final rewards of intemperance and lust by their unlawful using of lawful permissions. Onely let each of them be temperate, and both of them be modest. *Socrates* was wont to say, that those women to whom Nature had not been indulgent in good features and colour should make it up themselves with excellent manners; and those who were beautiful and comely, should be careful that so fair a body be not polluted with unhandsome usages. To which *Plutarch* addes; that a wife if she be unhandsome, should consider, how extreamly ugly she should be, if she wanted modesty: but if she be handsome, let her think how gracious that beauty would be if she superads chastity.

De conjug. præcept.

5. Married persons by consent are to abstain from their mutual entertainments at solemn times of devotion: not as a duty of itself necessary, but as being the most proper act of purity which in their condition they can present to God: and being a good advantage for attending their preparation to the solemn duty, and their demeanour in it. It is S. *Paul's* counsel, that *by consent for a time they should abstain, that they may give themselves to fasting and prayer.* And though when Christians did receive the holy Communion every day, it is certain they did not abstain, but had children; yet when the Communion was more seldom

1 Cor. 7. 5.

Hoc etiam ex more

Christianorum. Tertul. Suadens feminis Christianis ne Paganis nubant: Quis denique solennibus Paschæ ab noctantem secretus fu[illegible]nebit? Tertul. ad uxor. 2. l. Et ex more etiam Gentilium Plut. sympos. 3. q. 6. Nobis ad leges civitatis recte colimus cavendum est, ne ad templa & sacrificia accedamus Paulo ante re venerea usi. Itaque expedit nocte et somno interjecto, jucundo servato adhibito, mundos rursum quasi de integro, et ad novum diem non cogitantes (ut ait Democritus) surgere.

they

they did with religon abstain from the marriage-bed during the time of their solemn preparatory devotions, as anciently they did, from eating and drinking till the solemnity of the day was past.

6. It were well if married persons would in their penitential prayers, and in their general confessions suspect themselves, and accordingly ask a general pardon for all their undecencies and more passionate applications of themselves in the offices of marriage: that what is lawful and honourable in its kinde may not be sullied with imperfect circumstances; or if it be, it may be made clean again by the interruption and recallings of such a repentance of which such uncertain parts of action are capable.

But because of all the dangers of a Christian, none more pressing and troublesome then the temptations to lust, no enemy more dangerous then that of the flesh, no accounts greater then what we have to reckon for at the audit of Concupiscence, therefore it concerns all that would be safe from this death to arme themselves by the following rules to prevent, or to cure all the wounds of our flesh made by the poysoned arrows of Lust.

Remedies against uncleanesse.

1. When a temptation of lust assaults thee, do not resist it by heaping up arguments against it, and disputing with it, considering its offers, and its danger, but *flie from it*, that is, think not at all of it; lay aside all consideration concerning it, and turn away from it, by any severe and laudable thought or businesse. 3. *Hierome* very wittily reproves the Gentile superstition,

Contra libidinis impetum apprehende fugam si vis obtinere victoriam. S. Aug.

Nella guerra d' amor chi fugge vince.

superstition, who pictured the Virgin Deity armed with a sheild and lance, as if chastity could not be defended without war and direct contention. No; this enemy is to be treated otherwise. If you hear it speak, though but to dispute with it, it ruines you; and the very arguments, you go about to answer, leave a relish upon the tongue. A man may be burned if he goes neer the fire, though but to quench his house; and by handling pitch, though but to draw it from your cloths, you defile your fingers.

2 Avoid *idleness*, and fill up all the spaces of thy time with severe and usefull imployment: for lust usually creepes in at those emptinesses, where the soul is unimployed and the body is at ease. For no easy, healthfull, and idle person was ever chast, if he could be tempted. But of all imployments, *bodily labour* is most usefull and of greatest benefit for the driving away this Devill.

3 Give no entertainment to the *beginnings*, the *first motions* & secret whispers of the spirit of impurity. For if you totally suppress it, it dyes: if you permit the furnace to breath its smoke and flame out at any vent, it will rage to the consumption of the whole. This cockatrice is sooneſt crushed in the shell, but if it growes, it turns to a serpent, and a Dragon, and a Devill.

4 *Corporal mortification* and hard usages of our body hath by all ages of the Church bin an approv'd remedy against the spirit of fornication. A spare diet, and a thin course table, seldome refreshment, frequent fasts, not violent and interrupted with returns to ordinary feeding, but constantly little, unpleasant, of wholesome

but

but sparing nourishment. For by such cutting off the provisions of victual we shall weaken the strengths of our Enemy. To which if we adde, lyings upon the ground, painfull postures in prayer, reciting our devotions with our armes extended at full length, like *Moses* praying against *Amalek*, or our blessed SAVIOUR hanging upon his painful bed of sorrowes, the Crosse, and (if the lust be upon us and sharply tempting) by inflicting any smart to overthrow the strongest passion by the most violent paine, we shall finde great ease for the present, and the resolution and apt sufferance against the future danger. And this was Saint *Pauls* remedy, *I bring my body under*; he used some rudenesses towards it. But it was a great nobleness of chastity which S. *Hierome* reports of a Son of the King of *Nicomedia*, who being tempted upon flowers and a perfum'd bed with a soft violence, but yet tyed down to the temptation, and sollicited with circumstances of Asian Luxury by an impure Curtesan; least the easinesse of his posture should abuse him, spit out his tongue into her face: to represent that no vertue hath cost the Saints so much, as this of Chastity. In vita S. Pauli

* Benedictus in vita S. Johannes Eremita. S. Theodosius in sylvis more ferarum vixit ne inter Arabes reperiretur.

5. *Fly from all occasions*, temptations, loosenesses of company, Balls and Revellings, undecent mixtures of wanton dancings, idle talke, private society with stranger women, starings upon a beauteous face, the company of women that are singers,

amorous gestures, garish and wanton dressings, feasts and liberty, banquets and perfumes, which are made to persecute chastity; some of these being the very Prologues to lust, and the most innocent of them being but like condited or pickled Mushroms, which if carefully corrected, and seldome tasted, may be harmelesse, but can never do good: Ever remembring that it is easier to dye for chastity, then to live with it; and the Hangman could not extort a consent from some persons, from whom a Lover would have intreated it. For the glory of chastity will easily overcome the rudenesse of fear and violence; but easinesse and softnesse, and smooth temptations creep in, and like the Sun make a mayden lay by her vail and robe, which persecution like the Northern winde, made her hold fast and clap close about her.

Il fuoco che non mi scalda non vogl'io che mi scotti.

6. He that will secure his chastity, must *first cure his pride* and his rage. For oftentimes lust is the punishment of a proud man, to tame the vanity of his pride by the shame and affronts of unchastity: and the same intemperate heat that makes anger, does enkindle lust.

7. If thou beest assaulted with an unclean Spirit, trust not thy self alone, but runne forth into company, whose reverence and modesty may suppresse, or whose society may divert thy thoughts: and a perpetual vimaile of thy conversation is of especial use against this vice, which evaporates in the open air like Camphyre, being impatient of light and witnesses.

8. Use frequent and earnest prayer to the King of Virgins, the first of Virgins, the eternal

eternal GOD, who is of an essential purity; that hee would be pleased to reprove and cast out the unclean Spirit. For besides the blessings of prayer by way of reward, it hath a natural vertue to restrain this vice: because a prayer against it, is an unwillingnesse to act it; and so long as we heartily pray against it, our desires are secured, and then this Devil hath no power. This was S. *Pauls* other remedy. [*For this cause I besought the Lord thrice.*]

9. Hither bring in succour from consideration of the *Divine presence*, and of his holy Angels, *meditation of Death*, and the passions of CHRIST upon the Crosse, *imitation of his purities*, and of the Virgin *Mary* his unspotted and holy Mother, and of such eminent Saints who in their generations were burning and shining lights, unmingled with such uncleannesses which defile the soul, and who now follow the Lambe whithersoever he goes.

10. These remedies are of universal efficacy in all cases extraordinary and violent: but in ordinary and common, the remedy which GOD hath provided, that is, *Honourable marriage*, hath a natural efficacy, besides a vertue by Divine blessing, to cure the inconveniences which otherwise might afflict persons temperate and sober.

Danda est opera ut matrimonio devinciantur, quod est tutissimum inter vetustis vinculum. Plut. de educ. lib.

Sect. 4.

Of Humility.

HUmility is the great Ornament and Jewel of Christian Religion; that whereby it is distinguished from all the wisdome of the world; it not having been taught by the wise men of the Gentiles; but first put into a discipline, and made part of a religion by our Lord Jesus Christ, who propounded himselfe imitable by his Disciples so signally in nothing, as in the twinne sisters of Meeknesse and Humility. *Learne of me for I am meek and humble, and ye shall finde rest unto your souls.*

For all the World, all that we are, and all that we have; our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sinnes, and our seldome vertues are as so many arguments to make our souls dwell low in the deep valleys of Humility.

Arguments against Pride by way of Consideration.

1. *Our Body* is weak and impure, sending out more uncleannesses from its several sinkes then could be endured if they were not necessary and natural: and we are forced to passe that through our mouthes, which as soon as we see upon the ground, we loathe like rottennesse and vomiting.

2. *Our strength* is inferiour to that of many Beasts, and our infirmities so many that we are

are forced to dreſſe and tend Horſes and Aſſes, that they may help our needs, and relieve our wants.

3. *Our beauty* is in colour inferiour to many flowers, and in proportion of parts it is better then nothing. For even a Dog hath parts as well proportion'd and fitted to his purpoſes, and the deſignes of his nature, as we have: and when it is moſt florid and gay, three fits of an ague can change it into yellowneſſe and leanneſs, and the hollowneſs and wrinkles of deformity.

4. *Our learning* is then beſt when it teaches moſt humility: but to be proud of Learning is the greateſt ignorance in the World. For our learning is ſo long in getting, and ſo very imperfect, that the greateſt Clerke knowes not the thouſand part of what hee is ignorant; and knowes ſo uncertainly what he ſeemes to know, and knowes no otherwiſe then a Fool, or a Childe, even what is told him, or what he gueſſes at, that except thoſe things which concerne his duty, and which God hath revealed to him, which alſo every Woman knowes ſo far as is neceſſary; the moſt Learned Man hath nothing to bee proud of, unleſſe this be a ſufficient argument to exalt him, that he uncertainly gueſſes at ſome more unneceſſary things then many others, who yet know all that concernes them, and minde other things more neceſſary for the needs of life and Commonwealths.

5. *Hee that is proud of riches is a Fooke.* For if he be exalted above his Neighbours becauſe hee hath more gold, how much inferiour is hee to a Gold Mine? How

much is he to give place to a chain of Pearl, or a knot of Diamonds? For certainly that hath the greateſt excellence from whence he derives all his gallantry and preheminence over his Neighbours.

6. If a man be exalted by reaſon of any *excellence* in his ſoul, he may pleaſe to remember, that all ſouls are equal; and their differing operations are becauſe their inſtrument is in better tune, their body is more healthful, or better tempered: which is no more praiſe to him, then it is that he was born in *Italy*.

7. *He that is proud of his birth* is proud of the bleſſings of others, not of himſelf: for if his parents were more eminent in any circumſtance then their Neighbours, he is to thank God, and to rejoyce in them; but ſtill he may be a Fool, or unfortunate, or deform'd; and when himſelf was born, it was indifferent to him whether his Father were a King or a Peaſant; for he knew not any thing, nor choſe any thing: and moſt commonly it is true, that he that boaſts of his Anceſtors, who were the founders and raiſers of a Noble Family, doth confeſſe that he hath in himſelf a leſſe vertue and a leſſe honour, and therefore that he is degenerated.

8. Whatever other difference there is between thee and thy Neighbour, if it be bad, it is thine own, but thou haſt no reaſon to boaſt of thy miſery and ſhame: if it be good, thou haſt received it from God; and then thou art more obliged to pay duty and tribute, uſe and principal to him: and it were a ſtrange folly for a man to be proud of being more in debt then another.

9. Remember

9. Remember what thou wert before thou wert begotten? Nothing. What wert thou in the first regions of thy dwelling, before thy birth? Uncleanneſſe. What wert thou for many years after? Weakneſſe. What in all thy life? A great ſinner. What in all thy excellencies? A mere debter to God, to thy parents, to the earth, to all the creatures.* But we may if we pleaſe uſe the method of the Platonists, who reduce all the cauſes and arguments for humility which we can take from our ſelves, to theſe ſeven heads. 1. The ſpirit of a man is light and troubleſome. 2. His body is brutiſh and ſickly. 3. He is conſtant in his folly and errour, and inconſtant in his manners and good purpoſes. 4. His labours are vain, intricate, and endleſſe. 5. His fortune is changeable, but ſeldome pleaſing, never perfect. 6. His wiſdom comes not till he be ready to die, that is, till he be paſt uſing it. 7. His death is certain, alwayes ready at the door, but never ſeen.* Upon theſe, or the like meditations, if we dwell oft, frequently retire to them, we ſhall ſee nothing more *reaſonable* then to be *humble*, and nothing more *fooliſh* then to be *proud*.

* Apuleius de Dæmon. Socratis.

Acts or offices of humility.

The grace of humility is exercised by theſe following rules.

† 1. Think not thy ſelf better for any thing that happens to thee from without. For although thou mayeſt by gifts beſtowed upon thee be better then another, as one horſe is better then another, that is, of more uſe to others; yet as thou art a man, thou haſt nothing to commend thee to thy ſelf, but that

onely by which thou art a man; that is, by what thou chooseſt and refuſeſt.

2. Humility conſiſts not in railing againſt thy ſelf, or wearing mean clothes, or going ſoftly and ſubmiſſely; but in a hearty and real evil or mean opinion of thy ſelf. Believe thy ſelf an unworthy perſon, heartily, as thou believeſt thy ſelf to be hungry, or poor, or ſick, when thou art ſo.

3. Whatſoever evil thou ſayeſt of thy ſelf be content that others ſhould think to be true: and if thou calleſt thy ſelf *fool*, be not angry if another ſay ſo of thee: For if thou thinkeſt ſo truely, all men in the world deſire other men to be of their opinion; and he is an hypocrite that accuſes himſelf before others, with an intent not to be believed. But he that calls himſelf intemperate, fooliſh, luſtful, and is angry when his neighbours call him ſo, is both a falſe and a proud perſon.

dum neſcio, & pro nihilo reputari. Euſeb.

4. Love to be concealed, and little eſteemed: be content to want praiſe, never being troubled when thou art ſlighted or undervalued: for thou canſt not undervalue thy ſelf, and if thou thinkeſt ſo meanly as there is reaſon, no contempt will ſeem unreaſonable, and therefore it will be very tolerable.

† villan nobilitado non cognoſce parentado. *Cui del arte ſua ſe vergogna ſempre vive con vergogna.*

5. Never be aſhamed of thy birth, or thy † parents, or thy trade*, or thy preſent imployment, for the meanneſſe or poverty of any of them: and when there is an occaſion to ſpeak of them, ſuch an occaſion as would invite you to ſpeak of any thing that pleaſes you, omit it not, but ſpeak as readily and indifferently of thy meanneſſe, as of thy greatneſſe. *Primiſlaus* the firſt King of Bohemia kept his countrey ſhooes alwayes by him, to remember from whence he

he was raised: and *Agathocles* by the furniture of his Table confessed, that from a Potter he was raised to be the King of *Sicily*.

6. Never speak any thing directly tending to thy praise or glorie: that is, with a purpose to be commended, and for no other end. If other ends be mingled with thy honour, as if the glory of God, or charity, or necessity, or any thing of prudence be thy end, you are not tyed to omit your discourse, or your designe that you may avoid praise, but pursue your end, though praise come along in the Company. Onely let not praise be the designe.

7. When thou hast said or done any thing for which thou receivest praise or estimation, take it indifferently, and return it to God, reflecting upon him as the Giver of the gift, or the blesser of the action, or the aid of the designe: and give God thanks for making thee an instrument of his glory, or the benefit of others.

8. Secure a good name to thy self by living vertuously and humbly: but let this good name be nursed abroad, and never be brought home to look upon it: let others use it for their own advantage: let them speak of it if they please, but do not thou at all use it, but as an instrument to do God glory, and thy neighbour more advantage. Let thy face like *Moses* shine to others, but make no looking glasses for thy self.

9. Take no content in praise when it is offered thee: but let thy rejoycing in Gods gift be allayed with feare, lest this good bring thee to evill. Use the praise as

you use your pleasure in eating and drinking: if it comes, make it do drudgery, let it serve other ends, and minister to necessities, and to caution, lest by pride you lose your just praise which you have deserved; or else by being praised unjustly, you receive shame into your self, with God and wise men.

10. Use no stratagems and devices to get praise. Some use to enquire into the faults of their own actions or discourses on purpose to hear that it was well done or spoken, and without fault: others bring the matter into talk, or thrust themselves into company, and intimate and give occation to be thought or spoke of. These men make a bait to perswade themselves to swallow the hook, till by drinking the waters of vanity they swell and burst.

Μὴ ἡμῖν βδελυσσόμενον παντὸς ἀφανισμοῦ, ἵνα μὴ ἐπαίροντες θαυμάζωμεν, ἢ ἐπαχθολεσχοῦντες ὑπερανχάζωμεν, ἢ μεγάλα ῥήσσωμεν. *Arrian. Epict. cap. 21. lib. 1.*

11. Make no supplectories to thy self, when thou art disgraced or slighted, by pleasing thy self with supposing thou didst deserve praise, though they understood thee not, or enviously detracted from thee: neither do thou get to thy self a private theatre and flatterers, in whose vain noises, and phantastick praises thou mayest keep up thy own good opinion of thy self.

After alteri satis amplum theatrum famus. Satis unus satis nullus. *Senec.*

12. Entertain no fancies of vanity and private whispers of this Devil of pride such as was that of *Nebuchodonosor*; *Is not this great Babylon which I have built for the honour of my name, and the might of my majesty, and the power of my kingdom?* Some phantastick spirits will walk alone, and dream waking, of greatnesses, of palaces, of excellent orations, full theatres, loud applauses, sudden advancement, great fortunes:

and

and so will spend an hour with imaginative pleasure, all their imployment being nothing but fumes of pride, and secret, indefinite desires, and significations of what their heart wishes: In this, although there is nothing of its own nature directly vitious, yet it is either an ill mother, or an ill daughter, an ill signe or an ill effect; and therefore at no hand consisting with the safety & interests of humility.

13. Suffer others to be praised in thy presence: and entertain their good and glory with delight; but at no hand disparage them or lessen the report, or make an objection: and think not the advancement of thy brother is a lessening of thyworth.* But this act is also to extend further.

14. Be content that he should be imployed, and thou laid by as unprofitable; his sentence approved, thine rejected; he be preferred, and thou fixed in a low imployment.

15. Never compare thy self with others, unlesse it be to advance them and to depresse thy self. To which purpose we must be sure in some sence or other, to think our selves the worst in every company where we come: one is more learned then I am; another is more prudent; a third, honourable; a fourth more chast; or he is more charitable, or lesse proud. For the humble man observes their good and reflects onely upon his own vileneſſe; or considers the many evils of himself certainly known to himself, and the ill of others but by uncertain report: or he considers that the evils done by another are out of much infirmity, or ignorance, but his own sins are against a clearer light; and if the other had so great helps, he would have done more good and lesse evil; or he

he remembers that his old sins before his conversion were greater in the nature of the thing, or in certain circumstances, then the sins of other men (So S. *Paul* reckoned himself the chiefest of sinners, because formerly he had acted the chiefest sin of persecuting the Church of God.) But this rule is to be used with this caution: That though it be good alwayes to *think* meanest of our selves, yet it is not ever safe to *speak* it, because those circumstances and considerations which determine thy thoughts, are not known to others as to thy self, and it may concern others that they hear thee give God thanks for the graces he hath given thee. But if thou preserveſt thy thoughts and opinion of thy self truely humble, you may with more safety give God thanks in publick for that good which cannot, or ought not to be concealed.

16. Be not alwayes ready to excuse every oversight, or indiscretion, or ill action: but if thou beest guilty of it, confesse it plainly; for vertue scorns a lye for its cover; but hide to a sin with it, is like a cruſt of leprosie drawn upon an ulcer: if thou beest not guilty (unlesse it be scandalous) be not over earnest to remove it: but rather use it as an argument to chastise all greatnesse of fancy and opinion in thy self; and accustome thy self to bear reproof patiently & contentedly, and the harsh words of thy enemies, as knowing that the anger of an enemy is a better Monitor, & represents our faults or admonishes us of our duty with more heartinesse, then the kindnes does, or precious balms of a friend.

17. Give God thanks for every weaknesse, deformity, and imperfection, and accept it.

it as a favour and grace of God, and an instrument to resist pride and nurse humility; ever remembring that when God by giving thee a crooked backe, hath also made thy spirit stoop or lesse vain, thou art more ready to enter the narrow gate of Heaven; then by being strait, and standing upright, and thinking highly. Thus the Apostles *rejoyced in their infirmities*, not moral, but natural, and accidental, in their being beaten and whipt like slaves, in their nakednesse and poverty.

18. Upbraid no mans weaknesse to him to discomfort him; neither report it to disparage him; neither delight to remember it to lessen him, or to set thy self above him. Be sure never to praise thy self, or to dispraise any man else, unlesse GOD'S glory, or some holy end doe hallow it. And it was noted to the praise of *Cyrus*, that amongst his equals in age he would never play at any sport, or use any exercise in which he knew himself more excellent then they: but in such in which he was unskilful he would make his challenges, lest hee should shame them by his victory, and that himself might learn something of their skill, and do them civilities.

Ama l'amico tuo con il difetto suo. In colloquiis puerilibus invitis aliis non stent si non omnino in disputationibus victoriam semper obtinere laborent. Non n. tantum egregium est, scire vincere, sed illud posse vinci pulchrum est, ubi victoria est damnosa. Plutarch. de pueror. liber.

19. Besides the foregoing parts and actions, humility teaches us to submit our selves and all our faculties to GOD: *To believe all things, to do all things, to suffer all things* which his will enjoynes us; to bee content in every estate or change, knowing we have deserved worse then the worst we feel: And (as *Agis* said to *Alcibiades*) he hath taken but half,

half, when he might have taken all: to adore his goodnesse, to fear his Greatnesse, to worship his eternall and infinite excellencies, and to submit our selves to all our superiours in all things according to Godlinesse: and to be meek and gentle in our conversation towards others.

Nihil ita dignum est odio ut eorum mores qui compellantibus se difficiles praebent. Plutarch.

Now although according to the Nature of every grace, this begins as a gift, and is increased like a habit, that is, best by its own acts, yet besides the former acts and offices of humility, there are certain other exercises and considerations, which are good helps and instruments for the procuring and increasing this grace, and the curing of pride.

Meanes and exercises of obtaining and increasing the grace of Humility.

1. Make confession of thy sins often to God; and consider what all that evil amounts to, which you then charge upon your self. Look not upon them as scattered in the course of a long life: now, an intemperate anger then, too full a meal: now, idle talking, and another time impatience: but unite them into one continued representation, and remember, that he whose life seems fair, by reason that his faults are scattered at large distances, in the severall parts of his life, yet if all his errours and follies were articled against him, the man would seem vitious and miserable: and possibly this exercise, really applyed upon thy Spirit, may be usefull.

2. Remember that we usually disparage others upon slight grounds, and little instances; and towards them one fly is enough to spoil a whole box of ointment: and if a man

man be highly commended, we think him sufficiently lessened, if we clap one sin or folly, or infirmity into his account: Let us therefore be just to our selves, since we are so severe to others, and consider, that whatsoever good, any one can think or say of us, we can tell him of hundreds of base and unworthy, and foolish actions, any one of which were enough (we hope) to destroy anothers reputation: Therefore let so many be sufficient to destroy our over high thoughts of our selves.

3. When thy Neighbour is cryed up by publike fame, and popular noises; that we may disparage and lessen him, we cry out that the people is a Heard of unlearned and ignorant persons, ill judges, loud trumpets, but which never give certain sound: let us use the same art to humble our selves, and never take delight and pleasure in publike reports, and acclamations of assemblies, and please our selves with their judgement, of whom in other the like cases we affirm that they are mad.

ὡς ἀστοί εἰσι καὶ οὐκ ἀγύμναστοι λόγων ἀκροατῶν, καὶ τὴν τῶν πολλῶν ψῆφον ἀλόγιστον καὶ μανικὴν φιλοῦσι. Arrian. l. 1. c. 22.

4. We change our opinion of others by their Kindnesse or unkindnesse towards us. If he be my Patron and bounteous, he is wise, he is noble, his faults are but warts, his vertues are mountainous: but if he proves unkinde or rejects our importunate suite, then he is ill natured, covetous, and his free meal is called gluttony; that which before we called *civility*, is now very *drunkennesse*, and all he spoakes is flat and dull, and ignorant as a swine: This indeed is unjust towards others, but a good instrument, if we turn the edge of it upon our selves: we use

use our selves ill, abusing our selves with false principles, cheating our selves with lies and pretences, stealing the choice and election from our wils, placing voluntary ignorance in our understandings, denying the desires of the Spirit, setting up a faction against every noble and just desire; the least of which because we should resent up to reviling the injurious person, it is but reason we should at least not flatter our selves with fond and too kinde opinions.

5. Every day call to minde some one of thy foulest sinnes, or the most shameful of thy disgraces, or the indiscreetest of thy actions, or any thing that did then most trouble thee, and apply it to the present swelling of thy spirit and opinion, and it may help to allay it.

6. Pray often for this grace with all humility of gesture and passion of desire, and in thy devotion interpose many acts of humility by way of confession and addresse to God, and reflection upon thy self.

7. Avoid great Offices and imployments, and the noises of worldly honour. For in those states many times, so many ceremonies and circumstances will seeme necessary, as will destroy the sobriety of thy thoughts. If the number of thy servants be fewer, and their observances lesse, and their reverences lesse solemn, possibly they will seeme lesse then thy dignity: and if they bee so much and so many, it is likely they will be too big for thy spirit. * And here bee thou very carefull, lest thou bee abused by a pretence that thou wouldest use thy

Fabis abstine] dixit Pythagoras. Odium magistratus per suffragia fabis data creantur. Plut.

thy great Dignity as an opportunity of doing great good. For ſuppoſing it might be good for others, yet it is not good for thee: they may have encouragement in noble things from thee, and by the ſame inſtrument thou mayeſt thy ſelf be tempted to pride and vanity: And certaine it is, GOD is as much glorified by thy example of humility in a low or temperate condition, as by thy bounty in a great and dangerous.

8. Make no reflexe acts upon thy owne humility, nor upon any other grace with which GOD hath enriched thy ſoul. For ſince GOD oftentimes hides from his Saints and Servants the ſight of thoſe excellent things by which they ſhine to others (though the darke ſide of the Lanterne be towards themſelves) that hee may ſecure the grace of humility; it is good that thou doe ſo thy ſelf: and if thou beholdeſt a grace of GOD in thee, remember to give him thanks for it, that you may not boaſt in that which is none of thy own: and conſider how thou haſt ſullyed it, by handling it with dirty fingers, with thy own imperfections, and with mixture of unhandſome circumſtances. Spiritual pride is very dangerous, not onely by reaſon, it ſpoiles ſo many graces by which wee drew nigh to the Kingdome of GOD, but alſo becauſe it ſo frequently creeps upon the ſpirit of holy perſons. For it is no wonder for a Beggar to call himſelf poor, or a Drunkard to confeſſe that he is no ſober perſon: But for a holy perſon to be humble; for one whom all men eſteeme a Saint, to fear leſt himſelfe become a Devil, and

to

to observe his own danger, and to discern his own infirmities, and make discovery of his bad adherencies, is as hard as for a Prince to submit himself to be guided by Tutors, and make himself subject to discipline like the meanest of his servants.

9. Often meditate upon the effects of Pride on one side, and Humility on the other. 1. That Pride is like a Canker, and *Mat.* 11.25 destroyes the beauty of the fairest flowers, the most excellent gifts and graces; but Humility crownes them all. Secondly, That Pride is a great hinderance to the perceiving the things of GOD, and Humility is an excellent preparative and instrument of spiritual wisdom. Thirdly, That Pride hinders the acceptation of our prayers, but *Humility pierceth the clouds, and will not depart till the most High shall regard.* Fourthly, That Humility is but a speaking truth, and all Pride is a lye. Fifthly, That Humility is the most certain way to reall honour, and pride is ever affronted or despised. Sixthly, That Pride turned *Lucifer* into a Devil, and Humility exalted the Son of God above every Name, and placed him eternally at the right hand of his Father. Seventhly, That *GOD* *James* 4.6. *resisteth the proud*, professing open defiance and hostility against such persons, but *giveth grace to the humble*, * Grace and pardon, * remedy and relief against misery and oppression, * content in all conditions, * tranquillity of spirit, * patience in afflictions, * love abroad, * peace at home, * and greater freedom from contention, and * the sin of censuring others, * and the trouble of being censured themselves. For

the humble man will not *judge his brother for the mote in his eye*, being more troubled at *the beam in his own eye*; and is patient and glad to be reproved, because himself hath cast the first stone at himself, and therefore wonders not that others are of his minde.

10. Remember that the blessed Saviour of the world hath done more to prescribe, and transmit, and secure *this grace* than any other: his whole life being a great continued example of humility: a vast descent from the glorious bosom of his Father to the womb of a poor mayden, to the form of a servant, to the miseries of a sinner, to a life of labour, to a state of poverty, to a death of malefactors, to the grave of death, and the intolerable calamities which we deserved: and it were a good designe and yet but reasonable, that we should be as humble in the midst of our greatest imperfections & basest sins as Christ was in the midst of his fulnesse of the spirit, great wisdom, perfect life and most admirable vertues. *John 13.15*

11. Drive away all flatterers from thy company, and at no hand endure them; for he that endures himself so to be abused by another is not onely a fool for entertaining the mockery, but loves to have his own opinion of himself to be heightned and cherished.

12. Never change thy imployment for the sudden coming of another to thee: But if modesty permits or discretion, appear to him that visits thee the same that thou wert to God and thy self in thy privacy. But if thou were walking or sleeping, or in any other innocent imployment or retirement, snatch not up a book to seem studious, nor fall on thy knees to seem devout, nor alter any thing to make him believe

thee

thee better imployed then thou wert.

13 To the same purpose it is of great use that he who would preserve his humility, should choose some spiritual person to whom he shall oblige himself to discover his very thoughts, and fancies; every act of his and all his entercourse with others in which there may be danger; that by such an openness of spirit, he may expose every blast of vain glory, every idle thought to be chastened and lessened by the rod of spiritual discipline: and he that shall finde himself tyed to confesse every proud thought, every vanity of his spirit, will also perceive they must not dwell with him, nor finde any kindnesse from him: and besides this, the nature of pride is so shameful, and unhandsome, that the very discovery of it is a huge mortification and means of suppressing it. A man would be ashamed to be told that he enquires after the faults of his last Oration or action on purpose to be commended: & therefore when the man shall tell his spiritual Guide the same shameful story of himself, it is very likely he will be humbled, and heartily ashamed of it.

14 Let every man suppose what opinion he should have of one that should spend his time in playing with drumsticks and cockle-shells, and that should wrangle all day long with a little boy for pins, or should study hard and labour much to cozen a childe of his gauds, and who would run into a river deep and dangerous with a great burden upon his back, even then when he were told of the danger and earnestly importuned not to do it; and let him but change the Instances and the person, and he shall finde that he hath the same reason to

think

think as bad of himself, who pursues trifles with earnestnesse, spending his time in vanity, and his *labour for that which profits not*; who knowing the laws of God, the rewards of vertue, the cursed consequents of sin, that it is an evil spirit that tempts him to it, a Devil, one that hates him, that longs extreamly to ruine him, that it is his own destruction that he is then working, that the pleasures of his sin are base and bruitish, unsatisfying in the enjoyment, soon over, shameful in their story, bitter in the memory, painful in the effect here, and intolerable hereafter, and for ever: yet in despite of all this, he runs foolishly into his sin and his ruine, meerly because he is a fool, and winks hard, and rushes violently like a horse into the battel, or like a mad man to his death. He that can think great and good things of such a person, the next step may court the rack for an instrument of pleasure, and admire a Swine for wisdom, and go for counsel to the prodigall and trifling grashopper.

After the use of these and such like instruments and considerations, if you would try how your soul is grown; you shall know that humility like the root of a goodly tree is thrust very farre into the ground by these goodly fruits which appeare above ground.

Signes of Humility.

1. The humble man trusts not to his own discretion, but in matters of concernment relyes rather upon the judgement of his friends, counsellers, or spiritual guides. 2. He does not pertinaciously pur-

pursue the choice of his own will, but *in all things* lets God choose for him, and his * Superiours in those things which concern them. 3. He does not murmur against commands. 4. He is not inquisitive into the reasonableness of *indifferent and innocent* commands, but believes their command to be reason enough in such cases to exact his obedience. 5. He lives according to rule, and with compliance to publick customs, without any affectation or singularity. 6. He is meek and indifferent in all accidents and chances. 7. * He patiently bears injuries. 8. He is alwayes unsatisfied in his own conduct, resolutions, and counsels. 9. He is a great lover of good men, and a praiser of wise men, and a censurer of no man. 10. He is modest in his speech, and reserv'd in his laughter. 11. He fears when he hears himself commended, lest God make another judgment concerning his actions than men do. 12. He gives no pert or saucy answers when he is reproved, whether justly or unjustly. 13. He loves to sit down in private, and if he may, he refuses the temptation of offices and new honours. 14. He is ingenuous, free and open in his actions and discourse. 15. He mends his fault and gives thanks when he is admonished. 16. He is ready to do good offices to the murderers of his fame, to his slanderers, backbiters and detractors, as Christ washed the feet of *Judas*. 17. And is contented to be suspected of indiscretion, so, before God he may be really innocent, and not offensive to his neighbour, not wanting to his just and pru-

Assai comanda chi sabbi disce al taggio.

* verum humilem patientia offendit. S. Hier.

dent interest

Sect. 5

SECT. V.

Of Modesty.

Modesty is the appendage of Sobriety, and is to Chastity, to Temperance and to Humility as the fringes are to a Garment. It is a grace of God that moderates the over-activeneſſe and curioſity of the minde, and orders the paſſions of the body, and external actions, and is directly oppoſed to *Curioſity*, to *Boldneſſe*, to *Undecency*. The practiſe of Modeſty conſiſts in theſe following rules.

Acts and duties of Modeſty as it is oppoſed to Curioſity. Ευχαμοσύνη.

1. Inquire not into the ſecrets of God, but be content to learn thy duty according to the quality of thy perſon or imployment: that is plainly, if thou beeſt not concerned in the conduct of others: but if thou beeſt a teacher, learne it ſo as may beſt enable thee to diſcharge thy office. Gods commandments were proclaimed to all the world, but Gods counſels are to himſelf and to his ſecret ones, when they are admitted within the veil. Eccluſ. 3. 21, 22 23. Qui ſcrutator eſt Majeſtatis opprimetur a gloria. Prov. 25.

2. Inquire not into the things which are too hard for thee, but learn modeſtly to know thy infirmities and abilities, and raiſe not thy mind up to enquire into myſteries of State, or the ſecrets of Government, or difficulties Theological, if thy imployment really be, or thy underſtanding be judged to be of a lower rank. Αὐτὴ ἀρχὴ τῆς φιλοσοφείας, τὸ γνῶναι τοὺς ἑαυτῶν ἀνθρώπους, καὶ ἐπὶ τίνα ἕκαστος ἡμῶν πέφυκε τὰ δυνατὰ καὶ τὰ ἀδύνατα. *Arrian. lib. 1. c. 26.* Et plus ſapere interdum vulgus quod quantum ſit ſatis ſciat. *Lactant.*

3. Let

3. Let us not enquire into the affairs of others that concerne us not, but be busied within our selves and our own spheres; ever remembring that to pry into the actions or interest of other men not under our charge, may minister to pride, to tyranny, to uncharitableness, to trouble, but can never consist with modesty unlesse where duty or the mere intention of charity, and relation do warrant it.

Eccles. 7. 21. Ne cochi in lettera, ne mano in tasca, ne occhi in secreti altrui.

4. Never listen at the doors or windows; for besides that it contains in it danger and snare, it is also an invading my neighbours privacy, and a laying that open which he therefore incloſed, that it might not be open. Never ask what he carries covered so curiously; for it is enough that it is covered curiously. Hither also is reducible that we never open letters without publick authority, or reasonably presumed leave, or great necessity, or charity.

Every man hath in his own life sins enough, in his own minde trouble enough, in his own fortune evils enough, and in performance of his offices failings more then enough to entertain his own enquiry; so that curiositie after the affairs of others, cannot be without envy and an evil minde. What is it to me, if my Neighbours Grandfather were a Syrian, or his Grandmother illegitimate, or that another is indebted five thousand pounds, or whether his wife be expensive? But commonly curious persons (or as the Apostles phrase is, *busie-bodies*) are not sollicitous, or inquisitive into the beauty and order of a well governed family, or after the vertues of an excellent person; but if there be any thing for which men keep locks and bars and porters, things that blush to see the light, and either are shameful in manner

or private in nature, these things are their care and their businesse. * But if great things will satisfie our enquiry, the course of the Sun and Moon, the spots in their faces, the Firmament of Heaven, and the supposed Orbs, the ebbing and flowing of the Sea, are work enough for us: or if this be not, let him tell me, whether the number of the stars be even or odde, and when they began to be so? since some ages have discovered new stars which the former knew not, but might have seen, if they had bin where now they are fix'd. * If these be too troublesome, search lower, and tell me, why this turfe this year brings forth a Daisie, and the next year a Plantane: why the apple bears his seed in his heart, and wheat bears it in his head: let him tell, why a graft taking nourishment from a crab-stock shall have a fruit more noble then its nurse and parent: let him say, why the best of oyl is at the the top, the best of wine in the middle, and the best of hony at the bottom, otherwise then it is in some liquors that are thinner, and in some that are thicker? But these things are not such as please busie bodies. They must feed upon Tragedies, and stories of misfortunes & crimes; & yet tell them ancient stories of the ravishment of chast maidens, or the debauchment of nations, or the extream poverty of learned persons, or the persecutions of the old Saints, or the changes of government, and sad accidents hapning in Royal families amongst the *Arsacida*, the *Cæsars*, the *Ptolomies*, these were enough to scratch the itch of knowing sad stories. But unlesse you tell them something *sad and new*, something that is done within the bounds of their own knowledge or relation, it seems tedious and unsatisfying; which

shewes plainly it is an evil spirit: envie and idleneſſe married together, and begot curioſity. Therfore *Plutarch* rarely well compares, curious and inquiſitive ears to the execrable gates of cities, out of which onely Malefactors, and hangmen and tragedies paſſe, nothing that is chaſt or holy. * If a Phyſitian ſhould go from houſe to houſe unſent for and enquire what woman hath a *Cancer* in her bowels, or what man hath a fiſtula in his colick gut, though he could pretend to cure it, he would be almoſt as unwelcome as the diſeaſe it ſelf: and therefore it is inhumane to enquire after crimes and diſaſters without pretence of amending them, but onely to diſcover them. We are not angry with Searchers and Publicans when they look onely on publick merchandiſe; but when they break open trunks, and pierce veſſels, and unrip packs, and open ſealed letters.

Curioſity is the direct incontinency of the ſpirit; and adultery it ſelf in its principle is many times nothing but a curious inquiſition after, and envying of another mans incloſed pleaſures: and there have been many who refuſed fairer objects that they might raviſh an incloſed woman, from her retirement and ſingle poſſeſſour. But theſe inquiſitions are ſeldom without danger, never without baſeneſſe; they are neither juſt nor honeſt, nor delightful, and very often uſeleſſe to the curious inquirer. For men ſtand upon their guards againſt them, as they ſecure their meat againſt Harpyes and Cats, laying all their counſels and ſecrets out of their way; or as men clap their garments cloſe about them when the ſearching and ſaucy winds would diſcover their nakedneſſe: as knowing that what men willingly hear, they do willingly

speak of. Knock therefore at the door before you enter upon your neighbours privacy; and remember that there is no difference between entring into his house, and looking into it.

Acts of Modesty as it is opposed to boldnesse.

1. Let us alwayes bear about us such impressions of reverence and fear of God as to tremble at his voice, to expresse our apprehensions of his greatnesse in all great accidents, in popular judgements, loud thunders, tempests, earth quakes, not onely for fear of being smitten our selves, or that we are concerned in the accident, but also that we may humble our selves before his Almightinesse, and expresse that infinite distance between his infiniteneſſe and our weaknesses, at such times especially when he gives such visible arguments of it. He that is merry and ayry at shore when he sees a sad and a loud tempest on the sea, or dances briskly when God thunders from heaven, regards not when God speaks to all the world, but is possessed with a firm immodesty.

2. Be reverent, modest, and reserved in the presence of thy betters, giving to all according to their quality their titles of honour, keeping distance, speaking little, answering pertinently, not interposing without leave or reason, not answering to a question propounded to another; and ever present to thy superiours the fairest side of thy discourse, of thy temper, of thy ceremony, as being ashamed to serve excellent persons with unhandsome entercourse.

3. Never lye before a King, or a great person, nor stand in a lye when thour art accused, Quem verecundiæ pallio hujus maculas hominibus non ostendit. Maimon. Canath.

ἀσχήμων

ἀσχήμων ἀπὸ ἀμαρτίας ἐστὶν ἀνθρώπου. *Meliss.*

nor offer to justifie what is indeed a fault, but modestly be ashamed of it, ask pardon and make amends.

4. Never boast of thy sin, but at least lay a vail upon thy nakedness and shame, and put thy hand before thine eyes, that thou mayest have this beginning of repentance, to believe thy sin to be thy shame. For he that blushes not at his crime, but addes shamelessenesse to his shame, hath no instrument left to restore him to the hopes of vertue.

A Chione falem vel ab Helide disce pudorem
Abscondunt spurcas hæc Mohumenta lupas.
Mart. l. 1. epist. 35.

5. Be not confident and affirmative in an uncertain matter, but report things modestly and temperately according to the degree of that perswasion, which is, or ought to be begotten in thee by the efficacy of the authority, or the reason inducing thee.

6. Pretend not to more knowledge then thou hast, but be content to seem ignorant where thou art so, lest thou be'st either brought to shame, or retirest into shamelessenesse.
Ecclus 3. 25.

Acts of Modesty as it is oppos'd to undecency.

Κοσμιότης, ἀτυφία or ἀπλότης.

1. In your prayers, in churches, and places of religion use reverent postures, great attention, grave ceremony, the lowest gestures of humility; remembring that we speak to God, in our reverence to whom we cannot possibly exceed; but that the expression of this reverence be according to law or custom, and the example of the most prudent and pious persons; that is, let it be the best in its kinde to the best of essences.

2. In all publick meetings, private addresses, in discourses, in journeyes use those forms of salutation, reverence and decency, which the

the custom prescribes, and is usual amongst the most sober persons; giving honour to whom honour belongeth, taking place of none of thy betters, and in all cases of question concerning civil precedency, giving it to any one that will take it, if it be onely thy own right that is in question.

3. Observe the proportion of affections in all meetings and to all persons: be not merry at a funeral, nor sad upon a festival, but *rejoyce with them that rejoyce, and weep with them that weep.*

4. Abstain from wanton and dissolute laughter, petulant and uncomely jests, loud talking, jeering, and all such actions which in civil account are called undecencies, and incivilities.

5. Towards your parents use all modesty of duty and humble carriage: towards them and all your kinred be severe in the modesties of chastity, ever fearing, lest the freedoms of natural kindeness should enlarge into any neighbourhood of unhandsomeness. For all incestuous mixtures, and all circumstances and degrees towards it, are the highest violations of modesty in the world; for therefore incest is grown to be so high a crime, especially in the last periods of the world, because it breaks that reverence which the consent of all nations and the severity of humane laws hath enjoyned towards our parents and neerest kinred, in imitation of that law which God gave to the Jewes, in prosecution of Modestie in this instance.

6. Be a curious observer of all those things which are of good report, and are parts of publick honesty. For publick fame, and the *Philip.* 4. 8.

sentence of prudent and publick persons, is the measure of good and evil in things indifferent; and charity requires us to comply with those fancies and affections which are agreable to nature, or the analogie of vertue, or publick laws, or old customs. It is against Modesty for a woman to marry a second husband as long as she bears a burden by the first, or to admit a second love while her funeral cruse are not wiped from her cheeks. It is against publick honesty to do some lawful actions of privacy in publick theatres, and therefore in such cases retirement is a duty of modesty.

ac meretrix abigitre-
tem ve[illegible]
Naraq; si memini for-
nicatrix prima patet. Mart.

7. Be grave, decent and modest in thy clothing and ornament: never let it be above thy condition, not always equal to it, never light or amorous, never discovering a nakedness thorough a thin vail, which thou pretendest to hide: never to lay a snare for a soul, but remember what becomes a Christian professing holiness, charity, and the discipline of the holy Jesus.

8. Hither also is to be reduced singular and affected walking, proud, nice and ridiculous gestures of body, painting and lascivious dressings, all which together God reproves by the Prophet: *The Lord saith, because the daughters of Sion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and make a tinkling with their feet, therefore the Lord will smite her with a scab of the crown of the head, and will take away the bravery of their tinkling ornaments.* And this duty of modesty in this instance is expresly enjoyned to all Christian women by Saint *Paul*, *That women adorn themselves in modest apparel with shamefastness and*

Isaiah 3. 15.

Prov. 6. 13.

1 Tim. 2. 9.

and sobriety, not with broidered hair, or gold or pearl, or costly array, but (which becometh women professing godlinesse) with good works.

9. As those meats are to be avoided which tempt our stomacks beyond our hunger, so also should prudent persons decline all such spectacles, relations, Theatres, loud noyses and out-cryes which concern us not, and are besides our natural or moral interest. Our senses should not like petulant and wanton Girles wander into Markets and Theatres without just imployment; but when they are sent abroad by reason, return quickly with their errand, and remain modestly at home under their guide, till they be sent again.

Oedipum curiosi in extremas conjecit calamitates Plut.

10. Let all persons be curious in observing modesty towards themselves in the handsome treating their own body, and such as are in their power, whether living or dead. Against this rule they offend who expose to others their own, or pry into others nakednesse beyond the limits of necessity, or where a leave is not made holy by a permission from God. It is also said that God was pleased to work a miracle about the body of *Epiphanius* to reprove the immodest curiosity of an unconcerned person who pryed too neer when charitable people were composing it to the grave. In all these cases and particulars, although they seem little, yet our duty and concernment is not little. Concerning which, I use the words of the Son of *Sirach*, *He that despiseth little things, shall perish by little and little.*

SECT. VI.

Of Contentednesse in all estates and accidents.

VErtues and Discourses are like Friends, necessary in all fortunes; but those are the best which are Friends in our sadnesses, and support us in our sorrows, and sad accidents: and in this sense, no man that is vertuous can be friendlesse; nor hath any man reason to complain of the Divine Providence, or accuse the publick disorder of things, or his own infelicity, since God hath appointed one remedy for all the evils in the World, and that is, a contented spirit: For this alone makes a man passe through fire and not be scorch'd, through Seas and not be drown'd, through hunger and nakednesse and want nothing. For since all the evil in the World consists in the disagreeing between the object and the apperite, as when a man hath what he desires not, or desires what he hath not, or desires amisse; he that composes his spirit to the present accident, hath variety of instances for his vertue, but none to trouble him, because his desires enlarge not beyond his present fortune; and a wise man is placed in the variety of chances like the Nave or Centre of a wheel, in the midst of all the circumvolutions and changes of posture, without violence or change, save that it turns gently in compliance with its changed parts, and is indifferent which part is up and which is down; for there is some vertue or other to be exercised what ever happens, either patience or thanksgiving, love

love or fear, moderation or humility, charity or contentednesse, and they are every one of them equally in order to his great end, an immortal felicity: and beauty is not made by white or red, by black eyes & a round face, by a strait body and a smooth skin; but by a proportion to the fancy: No rules can make amability, our mindes & apprehensions make that; and so is our felicity; and we may be reconcil'd to poverty and a low fortune, if we suffer contentednesse and the grace of God to make the proportions. For no man is poor that does not think himself so: But if in a full fortune, with impatience he desires more, he proclaims his wants and his beggerly condition.

Non facile tibi est ri dissimules inopiam.

But because this grace of contentednesse was the sum of all the old moral Philosophy, and a great duty in Christianity, and of most universal use in the whole course of our lives, and the onely instrument to ease the burdens of the World and the enmities of sad chances, it will not be amisse to presse it by the proper argument, by which God hath bound it upon our spirits, it being fastned by Reason and Religion, by duty and interest, by necessity and convenience, by example, and by the proposition of excellent rewards, no lesse then peace and felicity.

I. Contentednesse in all estates is a duty of Religion: it is the great reasonableness of complying with the Divine Providence, which governes all the World, and hath so ordered us, in the administration of his great Family. He were a strange fool that should be angry because Dogs and Sheep need no shoes, & yet himself is full of care to get some: God hath supplyed those needs to them by

natural provisions, and to thee by an artificial, for he hath given thee reason to learn a trade, or some means to make or buy them, so that it onely differs in the manner of our provision; and which had you rather want, shoes or reason? And my Patron that hath given me a Farm is freer to me then if he give a loafe ready bak'd. But however, all these gifts come from him, and therefore it is fit he should dispense them as he pleases; and if we murmure here, we may at the next melancholy be troubled that God did not make us to be Angels, or Stars. For if that which we are or have, do not content us, we may be troubled for every thing in the World, which is besides our being, or our possessions.

εἰ σὺ θεὸς οὐ βούλει, οὐ γενήσῃ. God is the Master of the Scene, we must not choose which part we shall act; it concerns us onely to be careful that we do it well, alwayes saying, *If this please God let it be so*: and we who pray that Gods will may be done in Earth as it is in Heaven must remember that the Angels do whatsoever is commanded them, and go where ever they are sent, and refuse no circumstances: and if their imployment be crossed by a higher decree, they sit down in peace and rejoyce in the event; and when the Angel of *Judea* could not prevail in behalf of the people committed to his charge, because the Angel of *Persia* opposed it, he onely told the story at the command of God, and was as content, and worshipped with as great an extasie in his proportion, as the prevailing Spirit. Do thou likewise; keep the station where God hath placed you, and you shall never long for any thing without, but sit at home feasting upon the Di-

Dan. 10. 13.

vine Providence and thy own *reason*, by which we are taught that it is necessary and reasonable to submit to God.

For, is not all the World Gods family? Are not we his creatures? Are we not as clay in the hand of the Potter? Do we not live upon his meat, and move by his strength and do our work by his light? Are we any thing but what we are from him? And shall there be a mutiny among the flocks and herds, because their Lord or their Shepherd chooses their pastures, and suffers them not to wander into Deserts and unknowne wayes? If we choose, we do it so foolishly that we cannot like it long, and most commonly not at all: but God who can do what he please, is wise to choose safely for us, affectionate to comply with our needs, and powerful to execute all his wise decrees. Here therefore is the wisdome of the contented man, to let God choose for him: for when we have given up our wills to him, and stand in that station of the battel where our great General hath placed us, our spirits must needs rest while our conditions have for their security the power, the wisdom, and the charity of God.

2. Contentednesse in all accidents brings great peace of spirit, and is the great and onely instrument of temporal felicity. It removes the sting from the accident, and makes a man not to depend upon chance, and the uncertain dispositions of men for his well being, but onely on GOD and his own spirit. Wee our selves make our fortunes

Arrian. Ep. d

good

good or bad, and when God lets loose a Tyrant upon us, or a sickneſſe, or ſcorne, or a leſſened fortune, if we fear to dye, or know not to be patient, or are proud, or covetous, then the calamity ſits heavy on us. But if we know how to manage a noble principle, and fear not Death ſo much as a diſhoneſt action, and think impatience a worſe evil then a Feaver, and Pride to be the biggeſt diſgrace, and poverty to be infinitely deſirable before the torments of covetouſneſſe; then we who now think vice to be ſo eaſie, and make it ſo familiar, and think the cure ſo impoſſible, ſhall quickly be of another minde, and reckon theſe accidents amongſt things eligible.

But no man can be happy that hath great hopes and great fears of things without, and events depending upon other men, or upon the chances of Fortune. The rewards of Vertue are certain, and our proviſions for our natural ſupport are certain, or if we want meat till we dye, then we dye of that diſeaſe, and there are many worſe then to dye with an *atrophy* or Conſumption, or unapt and couſſer nouriſhment. But he that ſuffers a tranſporting paſſion concerning things within the power of others, is free from ſorrow and amazement no longer then his enemy ſhall give him leave; and it is ten to one but he ſhall be ſmitten then and there where it ſhall moſt trouble him: for ſo the Adder teaches us where to ſtrike, by her curious and fearfull defending of her head. The old Stoicks when you told them of a ſad ſtory would ſtill anſwer τί μοι τοῦτο; *What is that to me?* Yes; for the Tyrant hath ſentenced you alſo to priſon. Well! what is that? He will put a chain upon my leg, but

he cannot binde my soul. No: but he will kill you. Then I le dye. If presently, let me go that I may presently be freer then himself: but if not till anon or to morrow, I will dine first, or sleep, or do what reason and nature calls for, as at other times. This in Gentile Philosophy is the same with the discourse of *S. Paul, I have learnd in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound, every where and in all things I am instructed, both how to be full and to be hungry, both to abound and suffer need.* *Philip 4. 11, 12. 1 Tim. 6. 8. Hebr. 13. 5.* Chi ben e mal non puo soffrir a grand honor non puo venir.

We are in the world like men playing at Tables, the chance is not in our power, but to play it, is; and when it is fallen we must manage it as we can, and let nothing trouble us, but when we do a base action, or speak like a fool, or think wickedly: these things God hath put into our powers: but concerning those things which are wholly in the choice of another, they cannot fall under our deliberation, and therefore neither are they fit for our passions. My fear may make me miserable, but it cannot prevent what another hath in his power and purpose: and prosperities can onely be enjoyed by them who fear not at all to lose them, since the amazement and passion concerning the future takes off all the pleasure of the present possession. Therefore if thou hast lost thy land, do not also lose thy constancy: and if thou must die a little sooner, yet do not die impatiently. For no chance is evil to him that is content, & *to a man nothing is miserable, unlesse it be unreasonable.* No man can make another man to be his slave, unles he hath first enslaved himself to life and death, to pleasure or pain, to hope or fear, command these passions, and you are freer then the Parthian kings. Πᾶ, τὸ ἄλογον φόβητρον.

Instru-

Instruments or exercises to procure contentednesse.

Upon the strength of these premises we may reduce this vertue to practise by its proper instruments first, and then by some more special considerations or arguments of content.

1. When any thing happens to our displeasure, let us endeavour to take off its trouble by turning it into spiritual or artificial advantage, and handle it on that side, in which it may be useful to the designes of reason. For there is nothing but hath a double handle, or at least we have two hands to apprehend it. When an enemy reproaches us, let us look on him as an impartial relator of our faults, for he will tell thee truer then thy fondest friend will, and thou mayest call them *precious balms*, though *they break thy head*, and forgive his anger while thou makest use of the plainnesse of his declamation. *The Ox when he is weary treads surest*, and if there be nothing else in the disgrace but that it makes us to walk warily, and tread sure for fear of our enemies, that is better then to be flattered into pride and carelessenesse. This is the charity of Christian Philosophy, which expounds the sence of the divine providence fairly, and reconciles us to it by a charitable construction: and we may as well refuse all physick if we consider it onely as unpleasant in the taste, and we may finde fault with the rich valleys of Thasus, because they are circled with sharp mountains: but so also we may be in charity with every unpleasant accident, because though it taste bitter it is intended for health and medicine.

If therefore thou fallest from thy employment in publick, take sanctuary in an honest re-

tirement, being indifferent to thy gain abroad, or thy safety at home: If thou art out of favour with thy Prince, secure the favour of the KING of Kings, and then there is no harm come to thee: and when *Zeno Citiensis* lost all his goods in a storm, he retired to the studies of Philosophy, to his short cloak, and a severe life, and gave thanks to fortune for his prosperous mischance. When the North-winde blows hard, and it rains sadly, none but fools sit down in it and cry; wise people defend themselves against it with a warm garment, or a good fire, and a dry roof: when a storm of a sad mischance beats upon our spirits, turn it into some advantage by observing where it can serve another end, either of religion or prudence, of more safety or lesse envy: it will turn into something that is good, if we list to make it so: at least it may make us weary of the worlds vanity, and take off our confidence from uncertain riches, and make our spirits to dwell in those regions, where content dwells essentially: if it does any good to our souls, it hath made more then sufficient recompence for all the temporal affliction. He that threw a stone at a dog, and hit his cruel stepmother, said, that although he intended it otherwise, yet the stone was not quite lost: and if we fail in the first designe, if we bring it home to another equally to content us, or more to profit us, then we have put our conditions past the power of chance; and this was called in the old Greek Comedy *a being reveng'd on fortune by becoming Philosophers* and turning the chance into reason or religion: for so a wise man shall overrule his stars, and have a greater influence upon his own content, then all the constellations and planets of the firmament.

2. Never

2. Never compare thy condition with those above thee; but to secure thy content look upon those thousands with whom thou wouldest not for any interest change thy fortune and condition. A souldier must not think himself unprosperous, if he be not successeful as the son of *Philip*, or cannot grasp a fortune as big as the Roman Empire: Be content that thou art not lessened as was *Pyrrhus*: or if thou beest, that thou art not routed like *Crassus*: and when that comes to thee, it is a great prosperity, that thou art not cag'd and made a spectale like *Bajazet*: or thy eyes were not pull'd out like *Zedekiahs*: or that thou wert not flead alive like *Valentinian*. If thou admirest the greatnesse of *Xerxes*, look also on those that digged the mountain *Athos*, or whose ears and noses were cut off, because the Hellespont carried away the bridge. It is a fine thing (thou thinkest) to be carried on mens shoulders: but give God thanks that thou art not forced to carry a rich fool upon thy shoulders: as those poor men do whom thou beholdest. There are but a few Kings in mankinde, but many thousands who are very miserable, if compared to thee. However it is a huge folly rather to grieve for the good of others, than to rejoyce for that good which God hath given us of our own.

And yet there is no wise or good man that would change persons or conditions intirely with any man in the world. It may be he would have one mans wealth added to himself, or the power of a second, or the learning of a third, but full he would receive these into his own person, because he loves that best and therefore esteems it best, and therefore

over-

overvalues all that which he is, before all that which any other man in the world can be. Would any man be *Dives* to have his wealth, or *Judas* for his office, or *Saul* for his kingdom, or *Absalom* for his beauty, or *Achitophel* for his policy? It is likely he would wish all these, and yet he would be the same person still. For every man hath desires of his own, and objects just fitted to them, without which he cannot be, unlesse he were not himself. And let every man that loves himself so well as to love himself before all the world, consider, if he have not something for which, in the whole he values himself far more then he can value any man else. There is therefore no reason to take the finest feathers from all the winged nation to deck that bird, that thinks already she is more valuable then any the inhabitants of the ayre. Either change all or none. Cease to love your self best, or be content with that portion of being and blessing for which you love your self so well.

3. It conduces much to our content, if we passe by those things which happen to our trouble, and *consider that which is pleasing and prosperous*, that by the representation of the better the worse may be blotted out: and at the worst you have enough to keep you alive, and to keep up, and to improve your hopes of Heaven. If I be overthrown in my suit at Law, yet my house is left me still and my land: or I have a vertuous wife, or hopeful children, or kinde friends, or good hopes: If I have lost one childe, It may be I have two or three still left me; *or else reckon the blessings which al-*

already you have received, and therefore be pleased in the change and variety of affairs to receive *evil from the hand of God as well as good*. *Antipater* of Tarsus used this art to support his sorrows on his death bed, and reckoned the good things of his past life, not forgetting to recount it as a blessing, and argument that God tooke care of him, that he had a prosperous journey from Cilicia to Athens. *Or else please thy self* * *with hopes of the future*: for we were not born with this sadnesse upon us; and it was a change that brought us into it, and a change may bring us out again. † *Harvest will come, and then every summer is rich, at least for a moneth or two.* It may be thou art entered into the cloud which will bring a gentle shower to refresh thy sorrows.

* I a speranza e il pan de poveri

Non si male nunc, & olim sic erit.

† ἀεὶ γάρ, ὦ ἐπὶ τοῦτο ἐλθὼν νέφος ἔσται.

Now suppose thy self in as great a sadness as ever did load thy spirit, wouldest thou not beare it cheerfully and nobly, if thou were sure that within a certain space some strange excellent fortune would relieve thee, and enrich thee, and recompence thee so as to overflow all thy hopes and thy desires, and capacities? Now then, when a sadnesse lies heavy upon thee, remember that thou art a Christian designed to the inheritance of Jesus: and what dost thou think concerning thy great fortune, thy lot and portion of eternity? Dost thou think thou shalt be saved or damned? Indeed if thou thinkest thou shalt perish, I cannot blame thee to be sad, sad till thy heart-strings crack: but then why art thou troubled at the losse of thy money? what should a damned man do with money, which in so great a sadness it is impossible for him to enjoy? Did ever any

any man upon the rack, afflict himself because he had received a crosse answer from his Mistresse? or call for the particulars of a purchase upon the gallows? If thou doest really believe thou shalt be damned, I do not say it will *cure* the sadnesse of thy poverty, but it will *swallow* it up. * But if thou believest thou shalt be saved, consider how great is that joy, how infinite is that change, how unspeakable is the glory, how excellent is the recompence for all the sufferings in the world, if they were all laden upon thy spirit? So that let thy condition be what it will, if thou considerest thy own present condition, and compare it to thy future possibility, thou canst not feel the present smart of a crosse fortune to any great degree, either because thou hast a far bigger sorrow, or a far bigger joy. Here thou art but a stranger travelling to thy Country where the glories of a Kingdom are prepared for thee, it is therefore a huge folly to be much afflicted because thou hast a lesse convenient Inne to lodge in by the way.

But these arts of *looking forwards and backwards* are more then enough to support the spirit of a Christian; there is no man but hath blessings enough in present possession to outweigh the evils of a great affliction. Tell the joynts of thy body, and do not accuse the universal providence for a lame leg, or the want of a finger, when all the rest is perfect: and you have a noble soul, a particle of Divinity, the image of GOD himself: and by the want of a finger you may the better know how to estimate the remaining parts, and to account for every degree of the surviving blessings. *Aristippus* in a great suit at

Law

law lost a Farm, and to a Gentleman who in civility pitied and deplored his losse, He answered, I have two Farms left still, and that is more then I have lost, and more then you have by one. If you misse an Office for which you stood Candidate, then besides that you are quit of the cares and the envy of it, you still have all those excellencies which rendred you capable to receive it, and they are better then the best Office in the Common-wealth. If your estate be lessened, you need the lesse to care who governs the Province, whether he be rude or gentle. I am cross'd in my journey, and yet I scaped robbers; and I consider, that if I had been set upon by Villanes I would have redeem'd that evil by this which I now suffer, and have counted it a deliverance: or if I did fall into the hands of theeves, yet they did not steal my land: or I am fallen into the hands of Publicans and Sequestrators, and they have taken all from me, what now? let me look about me. They have left me the Sun and the Moon, Fire and Water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse, and unlesse I list they have not taken away my merry countenance, and my cheerful spirit, and a good conscience: they still have left me the providence of God, and all the promises of the Gospel, and my Religion, and my hopes of Heaven, and my charity to them too: and still I sleep, and digest. I eat and drink, I reade and meditate, I can walk in my Neighbours pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in vertue and wisdom, in the whole creation, and in God himself: and he

that

that hath so many causes of joy, and so great, is very much in love with sorrow and peevishnesse, who loses all these pleasures, and chooses to sit down upon his little handful of thorns: such a person were fit to bear *Nero* company in his funeral sorrow for the losse of one of *Poppea*'s hairs, or help to mourn for *Lesbia*'s sparrow: and because he loves it, he deserves to starve in the midst of plenty, and to want comfort while he is encircled with blessings.

4. Enjoy the present whatsoever it be, and be not sollicitous for the future: for if you take your foot from the present standing, and thrust it forward toward to morrows event, you are in a restlesse condition: it is like refusing to quench your present thirst by fearing you shall want drink the next day. If it be well to day, it is madnesse to make the present miserable by fearing it may be ill to morrow; when your belly is full of to dayes dinner to fear you shall want the next dayes supper: for it may be you shall not, and then to what purpose was this dayes affliction? But if to morrow you shall want, your sorrow will come time enough, though you do not hasten it; let your trouble tarry till its own day comes. But if it chance to be ill to day do not increase it by the care of to morrow. Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly: for this day is only ours, we are dead to yesterday, & we are not yet born to to morrow.

quid sit futurum cras fuge quærere, & quem fors dierum cunq; dabit, lucro Appone. Hor. l. 1. Od. 4.

Grudens futuri temporis exitum Caliginosa nocte premit Deus Ridetq; si mortalis ultra Fas trepidet: quod adest memento Componere æquus. Horat. l. 2. Od. 9.

Τὸ δὲ παρὸν μέλει μοι, τὰ δ' ἔπειτα τῶν θεῶν.

He

He therefore that enjoyes the present, if it be good, enjoyes as much as is possible: and if onely that dayes trouble leans upon him, it is singular and finite. *Sufficient to the day* (saith Christ) *is the evil thereof. Sufficient*, but not *tolerable*: but if we look abroad and bring into one dayes thoughts the evil of many, certain and uncertain, what will be, and what will never be, our load will be as intolerable as it is unreasonable. To reprove this instrument of discontent, the Ancients fained that in Hell stood a man twisting a rope of Hay, and still he twisted on suffering an Asse to eat up all that was finished: so miserable is he who thrusts his passions forward towards future events, and suffers all that he may enjoy to be lost and devoured by folly and inconsideration, thinking nothing fit to be enjoyed but that which is not, or cannot be had. Just so, many young persons are loath to dye, and therefore desire to live to old age, and when they are come thither, are troubled that they are come to that state of life to which before they were come, they were hugely afraid they should never come.

5. Let us prepare our mindes against changes, alwayes expecting them, that we be not surprized when they come: For nothing is so great an enemy to tranquillity and a contented spirit, as the amazement and confusions of unreadinesse and inconsideration: and when our fortunes are violently chang'd, our spirits unchang'd, if they alwayes stood in the state and expectation of sorrowes. *O Death, how bitter art thou to a man that is at rest in his possessions!* and to the Rich Man who had promised himself ease and fulnesse for many years, it was

a ſad arreſt that his ſoul was ſurprized the firſt night: but the Apoſtles who every day knockt at the gate of death, and looked upon it continually, went to their Martyrdom in peace and evenneſſe.

6. Let us often frame to our ſelves & repreſent to our conſiderations the images of thoſe bleſſings we have, juſt as we uſually underſtand them when we want them. Conſider how deſirable health is to a ſick man, or liberty to a priſoner; and if but a fit of the tooth-ach ſeizes us with violence, all thoſe troubles which in our health afflicted us, diſband inſtantly and ſeem inconſiderable. He that in his health is troubled that he is in debt, and ſpends ſleepleſſe nights, and refuſes meat becauſe of his infelicity, let him fall into a fit of the Stone or a high Feaver, deſpiſes the arreſt of all his firſt troubles, and is as a man unconcerned. Remember then that God hath given thee a bleſſing, the want of which is infinitely more trouble then thy preſent debt, or poverty or loſſe; and therefore is now more to be valued in the poſſeſſion, and ought to out-weigh thy trouble. The very privative bleſſings, the bleſſings of immunity, ſafeguard, liberty and integrity which we commonly enjoy, deſerve the thankſgiving of a whole life. If God ſhould ſend a Cancer upon thy face, or a Wolfe into thy ſide, if he ſhould ſpread a cruſt of Leproſie upon thy ſkin, what wouldſt thou give to be but as now thou art? Wouldeſt thou not on that condition be as poor as I am? or as the meaneſt of thy brethren? Would you not chooſe your preſent loſſe or affliction as a thing extremely eligible, and a redemption to thee if thou might eſt exchange the other for this?

Thou

Thou art quit from a thousand calamities, every one of which if it were upon thee would make thee insensible of thy present sorrow: and therefore let thy joy (which should be as great for thy freedom from them, as is thy sadnesse when thou feelest any of them) do the same cure upon thy discontent. For if we be not extremely foolish or vain, thankelesse or senceleſſe, a great joy is more apt to cure sorrow and discontent, then a great trouble is. I have known an affectionate wife when she hath been in fear of parting with her beloved Husband, heartily desire of God his life or society upon any conditions that were not sinful; and choose to beg with him, rather then to feast without him: and the same person hath upon that consideration born poverty nobly, when God hath heard her prayer in the other matter: What wise man in the world is there who does not prefer a small fortune with peace before a great one with contention, and war and violence? and then he is no longer wise if he alters his opinion when he hath his wish.

7. If you will secure a contented spirit, you must measure your desires by your fortune and condition, not your fortunes by your desires. That is, be governed by your needs not by your fancy; by Nature, not by evil customes and ambitious principles. He that would shoot an arrow out of a Plow, or hunt a Hare with an Elephant, is not unfortunate for missing the mark or prey; but he is foolish for choosing such unapt instruments: and so is he that runs after his content with appetites not springing from natural needs, but from artificial, phantastical and violent necessities: These are not to be satisfied; or if they were, a man could not

assai basta per chi none ingordo.

choose

chosen an evill instrument towards his content: Nature did not intend rest to a Man by filling of such desires. Is that Beast better that hath two or three Mountains to graze on, then a little Bee that feeds on Dew or Manna, and lives upon what falls every morning from the Store-houses of Heaven *Clouds and Providence*: Can a Man quench his thirst better out of a River then a full Urn, or drink better from the Fountain when it is finely paved with Marble, then when it swels over the green Turfe? Pride and artificial gluttonies do but adulterate Nature, making our diet healthlesse, our appetites impatient and unsatisfiable, and the taste mixt, phantastical, and meretricious. But that which we miscal poverty, is indeed Nature: and its proportions are the just measures of a Man, and the best instruments of content: But when we create needs that God or Nature never made, we have erected to our selves an infinite stock of trouble that can have no period.

--quanto præstantius esset
Numen aquæ viridi si margine clauderet undas
Herba, nec ingenuum violaret marmora tophum?
--ne pascunt olivæ
Mendicoræ, levesq; malvæ
Frui paratis & valido mihi
Latoe dones--
Horat. l. 1. Od. 31.

Amabo levem cupressum
Cumulis circa pascuis
Terræ mihi datum est parum
Careo interim doloribus. *Pindar.*

Sempronius complained of want of clothes, and was much troubled for a new suit, being ashamed to appear in the Theatre with his Gown a little thread-bare: but when he got it and gave his old clothes to *Codrus*, the poor man was ravisht with joy, and went and gave God thanks for his new purchase:

and *Codrus* was made richly fine and cheerfully warm by that which *Sempronius* was asham'd to wear; and yet their natural needs were both alike, the difference onely was, that *Sempronius* had some artificial and phantastical necessities superinduced, which *Codrus* had not; and was harder to be reliev'd, and could not have joy at so cheap a rate; because the one liv'd according to Nature, the other by Pride and ill customes, and measures taken by other mens eyes and tongues, and artificial needs. He that propounds to his fancy things greater then himself, or his needs, and is discontent and troubled when he fails of such purchases, ought not to accuse Providence, or blame his fortune but his folly. God and Nature made no more needs then they mean to satisfie: and he that will make more must look for satisfaction where he can.

8. In all troubles and sadder accidents, let us take sanctuary in Religion, & by innocence cast out anchors for our souls to keep them from shipwrack, though they be not kept from storm. For what Philosophy shall comfort a Villane that is haled to the rack for murdering his Prince; or that is broken upon the wheele for Sacriledge: his cup is full of pure and unmingled sorrow: His body is rent with torments, his name with ignominy, his soul with shame and sorrow which are to last eternally: but when a man suffers in a good cause, or is afflicted and yet walks not perverſly with his God then, *Agitus and Malitus may kill me, but they cannot hurt me*; then S. *Pauls* character is engraved in the forehead of our fortune: *We are troubled on every side, but not distressed, perplexed, but not in despair, persecuted, but not forsaken, cast down*

Vicare' culpa in calamitatibus maximum solatium.

2 Cor. 4. 8.

down, but not destroyed: and who is he that will harm you if ye be followers of that which is good? 1 *Pet.* 3.13. For indeed every thing in the World is indifferent but sin: and all the scorchings of the Sun are very tolerable in respect of the burnings of a Feaver or a Calenture. The greatest evils are from within us: and from our selves also we must look for our greatest good; for God is the Fountain of it, but reaches it to us by our own hands; and when all things look sadly round about us, then only we shall finde how excellent a fortune it is to have God to friend; and of all friendships that onely is created to support us in our needs. For it is sin that turns an Ague into a Feaver, and a Feaver to the Plague, fear into despair, anger into rage, and losse into madnesse, and sorrow to amazement and confusion: but if either we were innocent, or else by the sadnesse are made penitent, we are put to School, or into the Theatre, either to learn how, or else actually to combat for a Crown; the accident may serve an end of mercy, but is not a Messenger of wrath. 1 *Pet.* 4.15, 16.

Let us not therefore be governed by *external* and *present*, and *seeming things*; nor let us make us the same judgement of things, that common & weak understandings do; nor make other men, & they not the wisest, to be judges of our felicity, so that we be happy or miserable as they please to think us; but let reason and experience, and religion, and hope relying upon the Divine promises be the measure of our judgement. No *wise man* did ever describe felicity without vertue: and no *good man* did ever think vertue could depend upon the variety of a good or bad fortune. It is no evil

Beatitudo pendet a rectis consiliis irrefoederosa animi constantia definenti-bus. Plut.

to be poor, but to be vitious and impatient.

Means to obtain content by way of consideration.

To these exercises and spiritual instruments if we adde the following considerations concerning the nature and circumstances of humane chance, wee may better secure our peace. For as to children who are afraid of vain Images, we use to perswade confidence by making them to handle and look neerer such things, that when in such a familiarity they perceive them innocent, they may overcome their fears: so must timorous, phantastical, sad and discontented persons be treated; they must be made to consider and on all sides to look upon the accident, and to take all its dimensions, and consider its consequences, & to behold the purpose of God, and the common mistakes of men, and their evil sentences they usually passe upon them; For then we shall perceive that like Colts and unmanag'd Horses we start at dead bones and liveless blocks, things that are unactive as they are innocent. But if we secure our hopes and our fears, and make them moderate and within government, we may the sooner overcome the evil of the accident: *for nothing that we feel is so bad as what we fear.*

Non te ad omnia lex genuit O Agamemnon, Atreus. Opus est te gaudere & maerere: Mortalis natus es, & ut haud velis Superi fic constituerunt.

1. Consider that the universal providence of God hath so ordered it, that the good things of Nature and Fortune are divided, that we may know how to bear our own and relieve each others wants and imperfections. It is not for a Man, but for a God to have all excellencies and all felicities. He supports my poverty with his wealth, I counsel and instruct him with my learning and experience. He hath

many

many friends, I many children: He hath no Heir, I have no inheritance: and any one great bleſſing together with the common portions of Nature and neceſſity is a fair fortune, if it be but health or ſtrength, or the ſwiftneſſe of *Ahimaaz*. For it is an unreaſonable diſcontent to be troubled that I have not ſo good Cocks, or Dogs, or Horſes as my Neighbour, being more troubled that I want one thing that I need not, then thankfull for having received all that I need. *Nero* had this diſeaſe, that he was not content with the fortune of the whole Empire, but put the Fidlers to death for being more ſkilful in the trade then he was: and *Dionyſius* the elder, was ſo angry at *Philoxenus* for ſinging, and with *Plato* for diſputing better then he did, that he ſold *Plato* a Slave into *Ægina*, and condemned the other to the Quarries.

This conſideration is to be enlarged by adding to it that there are ſome inſtances of fortune and a fair condition that cannot ſtand with ſome others, but if you deſire this, you muſt loſe that, and unleſſe you be content with one, you loſe the comfort of both. If you covet Learning, your muſt have leiſure and a retired life: if to be a Politician, you muſt go abroad and get experience and do all buſineſſes, and keep all company, and have no leiſure at all. If you will be rich, you muſt be frugal: If you will be popular, you muſt bee bountiful: If a Philoſopher, you muſt deſpiſe riches. The Greek that deſigned to make the moſt exquiſite picture that could be imagined fancyed the eye of *Chione*, and the hair of *Pagnium*, and *Tarſia's* lip, and *Philenium's* chinne, and the forehead of

Delphia, and set all these upon *Milphidippa's* neck, and thought that he should out do both Art and Nature. But when he came to view the proportions he found that what was excellent in *Tarsia* did not agree with the other excellency of *Philenium*; and although singly they were rare pieces, yet in the whole they made a most ugly face. The dispersed excellencies and blessings of many men, if given to one would not make a handsome, but a monstrous fortune. Use therefore that faculty which Nature hath given thee, and thy education hath made actual, and thy calling hath made a duty: but if thou desirest to be a Saint, refuse not his persecution: If thou wouldst be famous as *Epaminondas* or *Fabricius*, accept also of their poverty, for that added lustre to their persons and envy to their fortune, and their vertue without it could not have been so excellent. Let *Exphorion* sleep quietly with his old rich Wife: and let *Midias* drink on with *Alexander*: and remember, thou canst not have the riches of the first, unless you have the old Wife too; nor the favour which the second had with his Prince, unless you buy it at his price *, that is, pay thy sobriety down at first, and thy health a little after; and then their condition though it look'd splendidly, yet when you handle it on all sides, it will prick your fingers.

* Prandet Aristoteles quando Philippus jubet, Diogenes quando Diogeni,

2. Consider how many excellent personages in all Ages have suffered as great or greater calamities then this which now tempts thee to impatience. *Agis* was the most noble of the Greeks, and yet his Wife bore a Childe by *Alcibiades*: and *Philip* was Prince of *Macrea*, and yet his Wife run away with his Brother

ther *Herod* into Galilee: and certainly in a great fortune that was a great calamity. But these are but single instances. Almost all the ages of the world have noted that their most eminent Scholers were most eminently poor, some by choice, but most by chance, and an inevitable decree of providence: And in the whole sex of women God hath decreed the sharpest pains of childebirth, to show that there is no state exempt from sorrow, and yet that the weakest, persons have strengths more then enough to bear the greatest evil: and the greatest Queens and the Mothers of Saints and Apostles, have no charter of exemption from this sad sentence. But the Lord of men and Angels was also the King of sufferings; and if thy course robe trouble thee, remember the swadling clothes of Jesus: if thy bed be uneasy, yet it is not worse than his Manger; and it is no sadnesse to have a thin table, if thou calleſt to minde that the King of heaven and earth was fed with a little breast milk; and yet besides this he suffered all the sorrows which we deserved. We therefore have great reason to sit down upon our own hearths, and warme our selves at our own fires, and feed upon content at home: for it were a strange pride to expect to be more gently treated by the Divine providence then the best and wisest men, then Apostles and Saints, nay, then the son of the Eternal God, the heir of both the worlds.

This Consideration may be enlarged by surveying all the states and families of the world: and he * that at once saw *Ægina* and *Megara*, *Pyræus* and *Corinth* lye gasping in their ruines, and almost buried in their own heaps had reason to blame *Cicero* for mourning impatient-

* Servius Sulpitius.

ly the death of one woman. In the moſt beauteous and ſplendid fortune there are many cares and proper interruptions and allayes; In the fortune of a Prince there is not the courſe robe of beggery; but there are infinite cares: and the * Judge ſits upon the Tribunal with great ceremony and oſtentation of fortune, and yet at his houſe, or in his breaſt there is ſomething that cauſes him to ſigh deeply. *Pittacus* was a wiſe and valiant man, but his wife overthrew the Table when he had invited his friends: upon which the good man to excuſe her incivility and his own misfortune ſaid, that every man had one evil, and he was moſt happy that had but that alone; And if nothing elſe happens, yet ſickneſſes ſo often do imbitter the fortune and content of a family, that a Phyſician in a few years, and with the practiſe upon a very few families, gets experience enough to miniſter to almoſt all diſeaſes.

* Hic in foro beatus eſſe creditur
Cum foribus apertis ſit ſuis miſerrimus
Imperat mulier, jubet omnia, ſemper litigat,
Multa adferunt illi dolore n, nihil mihi.
Ferre quam ſortem patiuntur omnes
Nemo recuſat.

3. There are many accidents which are eſteemed great calamities, and yet we have reaſon enough to bear them well and unconcernedly; for they neither touch our bodies nor our ſouls: our health and our vertue remains intire, our life and our reputation. It may be I am ſlighted, or I have received ill language, but my head akes not for it, neither hath it broke my thigh, nor taken away my vertue, unleſſe I loſe my charity or my patience. Inquire therefore what you are the worſe either in your ſoul or in your body, for what hath happened: for upon this very ſtock many evils will diſappeare, ſince the body and

and the ſoul make up the whole man: and when the daughter of *Stilpo* proved a wanton, he ſaid it was none of his ſin, and therefore there was no reaſon it ſhould be his miſery: And if an enemy hath taken all that from a Prince whereby he was a King; he may refreſh himſelf by conſidering all that is left him, whereby he is a man.

Si natus es Trophime ſolus omnium hac lege
Ut ſemper eant tibi res arbitrio tuo
Felicitatem hanc ſi quis promiſit Deum
Iraſceteris jure, non mala is fide
Et improbe egiſſet.
Menan.

4. Conſider that ſad accidents and a ſtate of affliction is a School of vertue: it reduces our ſpirits to ſoberneſſe, and our counſels to moderation; it corrects levity, and interrupts the confidence of ſinning. *It is good for me* (ſaid *David*) *that I have been afflicted, for thereby I have learned thy Law.* And *I know* (*O Lord*) *that thou of very faithfulneſſe haſt cauſed me to be troubled.* For God, who in mercy and wiſdom governs the world, would never have ſuffered ſo many ſadneſſes, and have ſent them eſpecially to the moſt vertuous and the wiſeſt men, but that he intends they ſhould be the ſeminary of comfort, the nurſery of vertue, the exerciſe of wiſdom, the tryal of patience, the venturing for a crown, and the gate of glory. 119. Pſalm. 10. part. v. 3.

5. Conſider that afflictions are oftentimes the occaſions of great temporal advantages: and we muſt not look upon them as they fit down heavily upon us, but as they ſerve ſome of Gods ends, and the purpoſes of univerſal Providence: And when a Prince fights juſtly, and yet unproſperouſly, if he could ſee all thoſe reaſons for which God hath ſo ordered it, he would think it the moſt reaſonable thing in the world, and that it would be very ill to have it otherwiſe. If a man could

have opened one of the pages of the Divine counsel, and could have seen the event of *Josephs* being sold to the Merchants of Amalek, he might with much reason have dried up the young mans tears: and when Gods purposes are opened in the events of things, as it was in the case of *Joseph*, when he sustained his Fathers family and became Lord of Egypt, then we see what ill judgement we made of things, and that we were passionate as children, and transported with sence and mistaken interest. The case of *Themistocles* was almost like that of *Joseph*, for being banished into Egypt, he also grew in favour with the King, and told his wife, *He had been undone, unlesse he had been undone.* For God esteems it one of his glories that he brings good out of evil, and therfore it were but reason we should trust God to govern his own world as he pleases: and that we should patiently *wait till the change cometh*, or the reason be discovered.

And this consideration is also of great use to them who envy at the prosperity of the wicked, and the successe of Persecutors, and the baits of fishes, and the bread of dogs. God fails not to sow blessings in the long furrows which the plowers plow upon the back of the Church: and this successe which troubles us will be a great glory to God, and a great benefit to his Saints and servants, and a great ruine to the Persecutors, who shall have but the fortune of *Theramenes* one of the thirty Tyrants of Athens, who scap'd when his house fell upon him, and was shortly after put to death with torments by his Collegues in the Tyranny.

To which also may be added that the great evils wch happen to the best and wisest men are one:

one of the great arguments, upon the ſtrength of which we can expect felicity to our ſouls, and the joyes of another world. And certainly they are then very tolerable and eligible, when with ſo great advantages they miniſter to the faith and hope of a Chriſtian. But if we conſider what unſpeakable tortures are provided for the wicked to all eternity, we ſhould not be troubled to ſee them proſperous here, but rather wonder that their portion in this life is not bigger, and that ever they ſhould be ſick, or croſſed, or affronted, or troubled with the contradiction and diſeaſe of their own vices, ſince if they were fortunate beyond their own ambition it could not make them recompence for one houres torment in Hell, which yet they ſhall have for their eternall portion.

After all theſe conſiderations deriving from ſence and experience, grace and reaſon, there are two remedies ſtill remaining, and they are *Neceſſity* and *Time*.

6. For it is but reaſonable to bear that accident patiently which God ſends, ſince impatience does but intangle us like the fluttering of a bird in a net, but cannot at all eaſe our trouble, or prevent the accident: it muſt be run thorough, and therefore it were better we compoſe our ſelves to a patient, then to a troubled and miſerable ſuffering. Nemo recuſat ferre quod neceſſe eſt pati.

7. But however, if you will not otherwiſe be cured, time at laſt will do it alone; and then conſider, do you mean to mourne *alwayes*, or but *for a time*? If alwayes; you are miſerable and foolish. If for a time; then why will you not apply thoſe reaſons to your grief at firſt, with which you will cure it at laſt?

last: or if you will not cure it with reason, see how little of a man there is in you, that you suffer time to do more with you then reason or religion: you suffer your selves to be cured just as a beast, or a tree is; let it alone and the thing will heal it self; but this is neither honourable to thy person, nor of reputation to thy religion. However be content to bear thy calamity, because thou art sure in a litle time it will sit down gentle and easy: For to a mortal man no evil is immortal: And here let the worst thing happen that can, it will end in death, and we commonly think that to be neer enough.

8. Lastly, of those things which are reckoned amongst evils, some are better then their contraries; and to a good man the very worst is tolerable.

Poverty or a low Fortune.

1. Poverty is better then riches, and a mean fortune to be chosen before a great and splendid one. It is indeed despised and makes men contemptible: it exposes a man to the insolence of evil persons, and leaves a man defenceless: it is always suspected: its stories are accounted lies, and all its counsells follyes: it puts a man from all imployment: it makes a mans discourses tedious, and his society troublesome. This is the worst of it: and yet all this and farre worse then this the *Apostles* suffered for being Christians; and Christianitie it selfe may be esteemed an affliction as well as poverty, if this be all that can be said against it; for the Apostles and the most eminent Christians were really poor, and

were

were used contemptuously: and yet, that poverty is despised may be an argument to commend it, if it be despised by none but persons vitious and ignorant. However, certain it is that a great fortune is a great vanity, and riches is nothing but danger, trouble, and temptation; like a garment that is too long, and bears a train; not so useful to one, but it is troublesome to two; to him that bears the one part upon his shoulders, and to him that bears the other part in his hands: But poverty is the sister of a good minde, the parent of sober counsels and the nurse of all vertue.

Alta fortuna alto travaglio apporta.

For, what is it that you admire in the fortune of a great King? Is it that hee alwayes goes in a great company? You may thrust your self into the same croud, or goe often to Church, and then you have as great a company as he hath, and that may upon as good ground please you as him, that is, justly neither: for so impertinent and useless pomp, and the other circumstances of his distance, are not made for him, but for his Subjects, that they may learne to separate him from common usages, and be taught to be governed. But if you looke upon them as fine things in themselves, you may quickly alter your opinion when you shall consider that they cannot cure the toothach, nor make one wise, or fill the belly, or give one nights sleep, (though they help to break many) nor satisfying any appetite of Nature, or Reason, or Religion: but they are states of greatnesse which onely makes it possible for a Man to be made extremely miserable. And it was long agoe observed by the Greeke Tragedians,

Da auttorità la cerimonia al atto.

οὐδεὶς δὲ πάνυ βασιλικὰς καὶ πλουσίας συντυχίας, εἰ μὴ χορευτής.

Bis sex dierum mensura confero ego agros
Herecynthia arva
Animusque meus sursum usq; evectus ad polum
Decidit humi, & me sic videtur alloqui.
Discе haud nimis magnifacere mortalia.
Tantalus in Tragœd.

Tragedians, and from them by *Arrianus*, saying, That all our 'Tragedies are of Kings and 'Princes, and rich or ambitious personages, but you never see a poor man have a 'part, unless it be as a Chorus, or to fill up the Scenes, 'to dance or to be derided: 'but the Kings and the great 'Generals; First (sayes he) they begin with 'joy στέφουσι δώματα crown the houses: but about 'the third or fourth Act, they cry out, O Cithæron why didst thou spare my life to reserve 'me for this more sad calamity? And this is really true in the great accidents of the World: for a great estate hath great crosses, and a mean fortune hath but small ones. It may be the poor man loses a Cow (for if his Childe dyes he is quit of his biggest care) but such an accident in a rich and splendid Family doubles upon the spirits of the parents: Or it may be the poor man is troubled to pay his rent, and that's his biggest trouble: but it is a bigger care to secure a great fortune in a troubled estate, or with equal greatnesse, or with the circumstances of honour, and the niceness of reputation to defend a Law-suit: and that which will secure a common mans whole estate, is not enough to defend a great mans honour.

—funesta pecunia Templo
Nondum habitas, nullas nummorum erexi-mus aras
Ut colitur pax atq; fides—

And therefore it was not without mystery observ'd among the Ancients, that they who made gods of gold and silver, of hope and fear, peace and fortune, Garlick and Onions, Beasts and Serpents, and a quartan Ague, yet never deified money: meaning, that however wealth was admired by common or abused understandings:

ſtandings; yet from riches, that is, from that proportion of good things which is beyond the neceſſities of Nature, no moment could be added to a mans real content or happineſſe. Corn from *Sardinia*, herds of *Calabrian* cattel, meadows through which pleaſant *Liris* glides, ſilkes from *Tyrus*, and golden Chalices to drown my health in, are nothing but inſtruments of vanity or ſinne, and ſuppoſe a diſeaſe in the ſoul of him that longs for them, or admires them: And this I * have otherwhere repreſented more largely; to which I here adde, that riches have very *great dangers* to their ſouls, not onely *who covet them*, but to all *that have them*. For if a great perſonage undertakes an action paſſionately, and upon great intereſt, let him manage it indiſcreetly, let the whole deſigne be unjuſt, let it be acted with all the malice and impotency in the World, he ſhall have enough to flatter him, but not enough to reprove him. He had need be a bold man that ſhall tell his Patron, he is going to Hell; and that Prince had need be a good man that ſhall ſuffer ſuch a Monitor: And though it bee a ſtrange kinde of civility and an evil dutifulneſſe in Friends and Relatives to ſuffer him to periſh without reproofe or medicine, rather then to ſeem unmannerly to a great ſinner, yet it is none of their leaſt infelicities, that their wealth and greatneſſe ſhall put them into ſinne, and yet put them paſt reproof. I need not inſtance in the habitual intemperance of rich Tables, nor the evil accidents and effects of fulneſſe; pride and luſt, wantonneſſe and ſoftneſſe of diſpoſition, huge talking, and an imperious ſpirit, deſpite of Religion,

Horat. od. 31. lib. 1.

* Chap. 4. Sect. 8. Title of Covetouſneſs

οὐδεὶς δὲ πώποτε θεατὴς τραγῳδίας συνεπλήρωσεν, εἰ μὴ χορευτής.

Bis sex dierum mensura consero ego agrum
Iterecynthia arva
Animusque meus sursum usq. evectus ad polum
Decidit humi, & me sic videtur alloqui.
Discе haud nimis magnificere mortalia.
Tantal. in Tragœd.

Tragedians, and from them by *Arrianus*, saying, That all our 'Tragedies are of Kings and 'Princes, and rich or ambitious personages, but you never see a poor man have a 'part, unlesse it be as a Chorus, or to fill up the Scenes, 'to dance or to be derided: 'but the Kings and the great 'Generals; First (sayes he) they begin with 'joy στέφουσι δώματα crown the houses: but about 'the third or fourth Act, they cry out, O Cithæron why didst thou spare my life to reserve 'me for this more sad calamity? And this is really true in the great accidents of the World: for a great estate hath great crosses, and a mean fortune hath but small ones. It may be the poor man loses a Cow (for if his Childe dyes he is quit of his biggest care) but such an accident in a rich and splendid Family doubles upon the spirits of the parents: Or it may be the poor man is troubled to pay his rent, and that's his biggest trouble: but it is a bigger care to secure a great fortune in a troubled estate, or with equal greatnesse, or with the circumstances of honour, and the niceness of reputation to defend a Law-suit: and that which will secure a common mans whole estate, is not enough to defend a great mans honour.

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standings; yet from riches, that is, from that proportion of good things which is beyond the necessities of Nature, no moment could be added to a mans real content or happinesse. Corn from *Sardinia*, herds of *Calabrian* cattel, meadows through which pleasant *Liris* glides, silkes from *Tyrus*, and golden Chalices to drown my health in, are nothing but instruments of vanity or sinne, and suppose a disease in the soul of him that longs for them, or admires them: And this I * have otherwhere represented more largely; to which I here adde, that riches have very *great dangers* to their souls, not onely *who covet them*, but to all *that have them*. For if a great personage undertakes an action passionately, and upon great interest, let him manage it indiscreetly, let the whole designe be unjust, let it be acted with all the malice and impotency in the World, he shall have enough to flatter him, but not enough to reprove him. He had need be a bold man that shall tell his Patron, he is going to Hell; and that Prince had need be a good man that shall suffer such a Monitor: And though it bee a strange kinde of civility and an evil dutifulnesse in Friends and Relatives to suffer him to perish without reproofe or medicine, rather then to seem unmannerly to a great sinner, yet it is none of their least infelicities, that their wealth and greatnesse shall put them into sinne, and yet put them past reproof. I need not instance in the habitual intemperance of rich Tables, nor the evil accidents and effects of fulnesse; pride and lust, wantonnesse and softnesse of disposition, huge talking, and an imperious spirit, despite of Religion,

Horat. od. 31. lib. 2.

* Chap. 4. Sect. 8. Title of Covetousness

Religion, and contempt of poor persons: At the best, *it is a great temptation for a man to have in his power whatsoever he can have in his sensual desires*; and therefore riches is a blessing like to a present made of a whole Vintage to a Man in a Hectick Feaver; he will be much tempted to drink of it, and if he does he is inflam'd, and may chance to dye with the kindnesse.

2 Iam. 5.6,7.

Now besides what hath been already noted, in the state of poverty there is nothing to be accounted for, but *the fear of wanting necessaries*, of which if a man could be secured, that he might live free from care, all the other parts of it might be reckoned amongst the advantages of wise and sober persons, rather then objections against that state of fortune.

But concerning this I consider, that there must needs be great security to all Christians, since CHRIST not onely made expresse promises that we should have sufficient for this life; but also took great pains and used many arguments to create confidence in us: and such they were which by their own strength were sufficient, though you abate the authority of the Speaker. The Sonne of GOD told us, his Father takes care of us: Hee that knew all his Fathers counsels and his whole kindnesse towards mankinde, told us so. How great is that truth, how certain, how necessary, which CHRIST himself proved by arguments. The excellent words and most comfortable sentences which are our Bills of Exchange, upon the credit of which we lay our cares down, and receive provisions for our need, are these.

'Take

'Take no thought for your life what ye shall eat Mat.
'or what ye shall drink, nor yet for your body 6. 25.
'what ye shall put on. Is not the life more then
'meat, and the body then raiment? Behold the
'fowls of the air, for they sow not neither do they
'reap, nor gather into barns, yet your heavenly Fa-
'ther feedeth them. Are ye not much better then
'they? which of you by taking thought can adde one
'cubit to his stature? And why take ye thought for
'raiment? Consider the Lillies of the field, how
'they grow: They toil not, neither do they spin, and
'yet I say unto you, that even Solomon in all his
'glory, was not arayed like one of these. Therefore
'if God so clothe the grasse of the field which to day
'is, and to morrow is cast into the oven, shall he
'not much more clothe you, O ye of little faith?
'Therefore take no thought, saying, what shall we
'eat, or what shall we drink, or wherewithall shall
'we be clothed? (for after all these things do the
'Gentiles seek;) For your heavenly Father know-
'eth that ye have need of all these things. But
'seek ye first the kingdom of God, and his righte-
'ousnesse, and all these things shall bee added
'unto you. Take therefore no thought for the mor-
'row: for the morrow shall take thought for the
'things of it self: sufficient to the day is the
'evil thereof. The same discourse is repeated
by S. *Luke*: and accordingly our duty is urged and our confidence abetted by the Disciples of our Lord, in divers places of holy Scripture. So S. *Paul*, *Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your request be made known unto God*: And againe, *Charge them that are rich in this world that they bee not high minded, nor trust in uncertaine riches, but in the living GOD, who giveth us richly all things to enjoy*: and

Luke 12. 22. to the 31 verse. *Phil.* 4. 6. 1 *Tim.* 6. 17.

yet

and yet again, *Let your converſation be without covetouſneſſe, and be content with ſuch things as ye have; for he hath ſaid, I will never leave thee nor forſake thee: So that we may boldly ſay, the Lord is my helper.* And all this is by S. *Peter* ſummed up in our duty, thus: *Caſt all your care upon him, for he careth for you*: Which words he ſeems to have borrowed out of the 55 Pſalm, verſe 23. where *David* ſaith the ſame thing almoſt in the ſame words; To which I onely adde the obſervation made by him, and the argument of experience; *I have been young and now am old, and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.* And now after all this, a fearleſſe confidence in God and concerning a proviſion of neceſſaries is ſo reaſonable that it is become a duty; and he is ſcarce a Chriſtian whoſe faith is ſo little as to be jealous in God and ſuſpitious concerning meat and clothes: that man hath nothing in him of the nobleneſſe or confidence of Charity.

Does not God provide for all the birds and beaſts and fiſhes? Do not the ſparrows fly from their buſh, & every morning finde meat where they laid it not? Do not the young ravens call to God and he feeds them? and were it reaſonable that the ſons of the family ſhould fear the Father would give meat to the chickens and the ſervants, his ſheep and his dogs, but give none to them? He were a very ill Father that ſhould do ſo: or he were a very fooliſh ſon that ſhould think ſo of a good Father. * But beſides the reaſonableneſſe of this faith and this hope; we have infinite experience of it. How innocent, how careleſſe, how ſecure is Infancy? and yet how certainly provided for!

for! we have lived at Gods charges all the dayes of our life, and have (as the Italian proverb sayes) set down to meat at the sound of a bell; and hitherto he hath not failed us: we have no reason to suspect him for the future; we do not vse to serve men so; and lesse time of tryal creates great confidences in us towards them who for twenty years together never broke their word with us: and God hath so ordered it that a man shall have had the experience of many years provision, before he shall understand how to doubt: that he may be provided for an answer against the temptation shall come, and the mercies felt in his childehood, may make him fear lesse when he is a man. * Adde to this that God hath given us his holy Spirit; he hath promised heaven to us; he hath given us his son; and we are taught from Scripture to make this inference from hence, *How should not he with him give us all things else?*

The Charge of many Children.

We have a title to be provided for as we are Gods creatures: another title as we are his Children: another becaufe God hath promised: and every of our children hath the same title; and therefore it is a huge folly and infidelity to be troubled and full of care becaufe we have many children. Every childe we have to feed is a new revenue, a new title to Gods care and providence; so that many children are a great wealth: and if it be said they are chargeable, it is no more then all wealth & great revennes are. For what difference is it? *Titius* keeps ten ploughs, *Cornelia* hath ten children: He hath land enough to imploy, and to feed all his hindes; she blessings, and promises, and the

the provisions & the truth of God to maintain all her children. His hindes and horses eat up all his corn, and her children are sufficiently maintained with her little. They bring in and eat up; and she indeed eats up, but they also bring in from the store houses of heaven, and the granaries of God: and my children are not so much mine as they are Gods: he feeds them in the womb by wayes secret & insensible; and would not work a perpetual miracle to bring them forth, and then to starve them.

Violent necessities.

But some men are highly tempted, and are brought to a strait, that without a miracle they cannot be relieved, what shall they do? It may be their pride or vanity hath brought the necessity upon them, and it is not a need of Gods making; and if it be not they must cure it themselves by lessening their desires, and moderating their appetites; and yet if it be innocent though unnecessary, God does usually relieve such necessities; and he does not onely upon our prayers grant us more then he promised of temporal things: but also he gives many times more then we ask. This is no object for our faith, but ground enough for a temporal and prudent hope: and if we fail in the particular, God will turn it to a bigger mercy, if we submit to his dispensation, and adore him in the denyal. But if it be a matter of necessity, let not any man by way of impatience cry out, that God will not work a miracle; for God by miracle did give meat and drink to his people in the wilderness, of which he had made no particular promise in any Covenant: and if all natural means fail, it is certain

tain that God will rather work a miracle then break his word: He can do that, He cannot do this. Onely we must remember that our portion of temporal things is but *food and raiment*: God hath not promised us coaches and horses, rich houses and jewels, Tyrian silks and Persian carpets; neither hath he promised to minister to our needs in such circumstances as we shall appoint, but such as himself shall choose. God will enable either thee to pay thy debt (if thou beggest it of him) or else he will pay it for thee, that is, take thy desire as a discharge of thy duty, and pay it to thy Creditor in blessings, or in some secret of his providence. It may be he hath laid up the corn that shall feed thee, in the granary of thy Brother; or will clothe thee with his wool; he enabled Saint *Peter* to pay his Gabel, by the ministery of a fish; and *Elias* to be waited on by a crow, who was both his minister, and his steward for provisions: and his Holy Son rode in triumph upon an asse that grazed in another mans pastures. And if God gives to him the dominion and reserves the use to thee, thou hast the better half of the two; but the charitable man serves God and serves thy need; and both joyn to provide for thee, and God blesses both. But if he takes away the flesh-pots from thee, he can also alter the appetite, and he hath given thee power and commandment to restrain it: and if he lessens the revenue, he will also shrink the necessity; or if he gives but a very little, he will make it go a great way: or if he sends thee but course diet, he will blesse it and make it healthful, and can cure all the anguish of thy povertie by giving thee

thee patience, and the grace of contentednesse. For the grace of God secures you of provisions, and yet the grace of God feeds and supports the spirit in the want of provisions: and if a thin table be apt to enfeeble the spirits of one used to feed better, yet the cheerfulnesse of a spirit that is blessed will make a thin table become a delicacy, if the man was as well taught as he was fed, and learned his duty when he received the blessing. Poverty therefore is in some sences eligible and to be preferred before riches, but in all sences it is very tolerable.

Death of Children, or neereſt Relatives and Friends.

There are some persons who have been noted for excellent in their lives and passions, rarely innocent, and yet hugely penitent for indiscretions and harmlesse infirmities, such as was *Paulina* one of the ghostly children of S. *Hierom*, and yet when any of her children dyed she was arrested with a sorrow so great as brought her to the margent of her grave. And the more tender our spirits are made by Religion, the more easy we are to let in grief, if the cause be innocent, and be but in any sence twisted with piety and due affections. * To cure which we may consider that al the world must die, & therfore to be impatient at the death of a person concerning whom it was certain and known that he must die, is to mourn becaus thy friend or childe was not born an Angel, and when thou hast a while made thy self miserable by an importunate and useleſse grief, it may be thou shalt die thy self, and leave others to their choice whether they will mourn for thee or no: but by that time it will appear how impertinent

nent that grief was which served no end of life, and ended in thy own funeral. But what great matter is it, if sparks fly upward, or a stone falls into a pit, if that which was combustible be burned, or that which was liquid be melted, or that which is mortal do die? It is no more then a man does every day; for every night death hath gotten possession of that day, and we shall never live that day over again; and when the last day is come there are no more dayes left for us to die. And what is sleeping and waking, but living and dying? what is Sping and Autumne, youth and old age, morning and evening, but real images of life and death, and really the same to many considerable effects and changes?

Untimely death.

But it is not mere dying that is pretended by some as the cause of their impatient mourning; but that the childe died young, before he knew good and evil; his right hand from his left, and so lost all his portion of this world, and they know not of what excellency his portion in the next shall be. * If he dyed young, he lost but little, for he understood but little, and had not capacities of great pleasures, or great cares: but yet he dyed innocent and before the sweetnesse of his soul was deflour'd and ravished from him by the flames and follies of a forward age: he went out from the dining-rooms before he had fallen into errour by the intemperance of his meat or the deluge of drink: and he hath obtain'd this favour of God, that his soul hath suffered a lesse imprisonment, and her load was sooner taken off that he might with lesser delayes goe and converse

with immortal spirits: and the babe is taken into Paradise before he knows good and evil, (For that knowledge threw our great Father out) and this ignorance returns the childe thither. * But (as concerning thy own particular) remove thy thoughts back to those dayes in which thy childe was not born, and you are now but as then you was, and there is no difference but that you had a son born, and if you reckon that for evil, you are unthankful for the blessing; if it be good, it is better that you had the blessing for a while then not at all, and yet if he had never been born, this sorrow had not been at all: but be no more displeased at God for giving you the blessing for a while, then you would have been if he had not given it at all; and reckon that intervening blessing for a gain, but account it not an evil; and if it be a good, turn it not into sorrow and sadnesse. * But if we have great reason to complain of the calamities and evils of our life, then we have the lesse reason to grieve that those whom we loved, have so small a portion of evil assigned to them. And it is no small advantage, that our children dying young receive: for their condition of a blessed immortality is rendred to them secure by being snatcht from the dangers of an evil choice and carried to their little cells of felicity, where they can weep no more. And this the wisest of the Gentiles understood well, when they forbade any offerings or libations to be made for dead infants, as was usual for their other dead; as believing they were entred into a secure possession, to which they went with no other condition, but that they passed into it thorough the way of mortality, and for a few moneths wore an uneasy gar-

garment. And let weeping parents say, if they do not think that the evils their little babes have suffered are sufficient. If they be, why are they troubled that they were taken from those many and greater, which in succeeding years are great enough to try all the reason and religion which art and nature, and the grace of God hath produc'd in us, to enable us for such sad contentions. And possibly we may doubt concerning men and women, but we cannot suspect that to infants death can be such an evil, but that it brings to them much more good, then it takes them from in this life.

Death unseasonable.

But others can well bear the death of infants: but when they have spent some years of childehood or youth, and are entred into arts, and society, when they are hopeful and provided for, when the parents are to reap the comfort of all their fears and cares, then it breaks the spirit to loose them. This is true in many; but this is not love to the dead, but to themselves: for they misse what they had flatterd themselves into by hope and opinion: and if it were kindnesse to the dead, they may consider, that since we hope he is gone to God and to rest, it is an ill expression of our love to them, that we weep for their good fortune. For that life is not best which is longest: and when they are descended into the grave, it shall not be inquired how long they have lived, but how well. And yet this shortening of their dayes is an evil wholly depending upon opinion. For if men did naturally live but twenty years, then we should be satisfied if they dyed about sixteen, or eighteen:

Juvenis relinquit vitam quem Dii diligunt. Menand.

and yet eighteen years now are as long as eighteen years would be then; and if a man were but of a dayes life, it is well if he lasts till even song, and then sayes his compline an hour before the time: and we are pleased and call not that death immature if he lives till seventy: and yet this age is as short of the old periods, before and since the flood, as this youths age (for whom you mourn) is of the present fulnesse. Suppose therefore a decree passed upon this person (as there have been many upon all mankinde) and God hath set him a shorter period; and then we may as well bear the immature death of the young man, as the death of the oldest men: for they also are immature and unseasonable in respect of the old periods of many generations. * And why are we troubled that he had arts and sciences before he dyed? or are we troubled that he does not live to make use of them? the first is cause of joy, for they are excellent in order to certain ends: And the second cannot be cause of sorrow, because he hath no need to use them as the case now stands, being provided for with the provisions of an Angel, and the manner of Eternity. However, the sons and the parents, friends and relatives are in the world, like hours and minutes to a day. The hour comes and must passe; and some stay but minutes, and they also passe, and shall never return again. But let it be considered, that from the time in which a man is conceived, from that time forward to Eternitie he shall never cease to be: and let him dye young or old, still he hath an immortal soul, and hath laid down his body onely for a time, as that which was the instrument of his trou-

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ble and sorrow, and the scene of sicknesses and disease. But he is in a more noble manner of being, after death, then he can be here: and the childe may with more reason be allowed to cry for leaving his mothers womb for this world, then a man can for changing this world for another.

Sudden deaths or violent.

Others are yet troubled at the manner of their childes or friends death He was drowned, or lost his head, or dyed of the plague, and this is a new spring of sorrow: but no man can give a sensible account, how it shall be worse for a childe to dye with drowning in half an hour, then to endure a feaver of one and twenty dayes. And if my friend lost his head, so he did not lose his constancy, and his religion, he dyed with huge advantage.

Being Childelesse.

But by this means I am left without an Heir: Well, suppose that: Thou hast no Heir, and I have no inheritance; and there are many Kings and Emperors that have died childlesse: many Royal lines are extinguished: And *Augustus Cæsar* was forced to adopt his wives son to inherit all the Roman greatnesse, And there are many wise persons that never marryed; and we read no where that any of the children of the Apostles did survive their Fathers: and all that inherit any thing of Christs kingdom come to it by Adoption, not by natural inheritance: and to dye without an natural heir is no intolerable evil, since it was sanctified in the person of Jesus who dyed a Virgin.

Evil or unfortunate Children.

And by this means we are freed from the greater ſorrows of having a fool, a ſwine, or a goat to rule after us in our families: and yet even this condition admits of comfort. For all the wilde *Americans* are ſuppoſed to be the ſons of *Dodonaim*; and the ſons of *Jacob* are now the moſt ſcattered and deſpiſed people in the whole world. The ſon of *Solomon* was but a ſilly weak man; and the ſon of *Hezekiah* was wicked: and all the fools and barbarous people, all the thieves and pirates, all the ſlaves and miſerable men and women of the world are the ſons and daughters of *Noah*; and we muſt not look to be exempted from that portion of ſorrow which God gave to *Noah*, and *Adam*, to *Abraham*, to *Iſaack* and to *Jacob*: I pray God ſend us into the lot of *Abraham*. But if any thing happens worſe to us, *it is enough for us that we bear it evenly.*

Κρεῖσσον ἥμισυ παντὸς ἢ οὐ κακοῦ εἶμαι. *Epict.*

σοὶ δ' εἰρκείτω τὸ δυσαθεῖν.

Our own death.

And how if you were to die your ſelf? you know you muſt. Onely be ready for it, by the preparations of a good life; and then it is the greateſt good that ever happened to thee: elſe there is nothing that can comfort you. But if you have ſerved God in a holy life, ſend away the women and the weepers, tell them it is as much intemperance to weep too much, as to laugh too much: and when thou art alone, or with fitting company, dye as thou ſhouldeſt; but do not dye impatiently and like a fox catch'd in a trap. For if you fear death you ſhall never the more avoid it, but you make it miſerable. *Fannius* that kild

Ad finem cum perveneris ne revertito. Pythag.

kild himself for fear of death, dyed as certainly, as *Pontius* that eat burning coals, or *Cato* that cut his own throat. To dye is necessary and natural, and it may be honourable: but to dye poorly, and basely, and sinfully, that alone is it, that can make a man unfortunate. No man can be a slave, but he that fears pain, or fears to die. To such a man nothing but chance and peaceable times can secure his duty, and he depends upon things without, for his felicity; and so is well but during the pleasure of his enemy, or a Thief, or a Tyrant, or it may be, of a dog, or a wilde bull.

ὁ καλῶς θανεῖν δ' ἐγγύς, ἀλλ' αἰσχρῶς θανεῖν.

Prayers for the several Graces and parts of Christian Sobriety.

A Prayer against Sensuality.

O Eternal Father, thou that sittest in Heaven invested with essential Glories and Divine perfections, fill my soul with so deep a sence of the excellencies of spiritual and heavenly things, that my affections being weaned from the pleasures of the world, and the false

allurements of sin, I may with great severity and the prudence of a holy discipline and strict desires, with clear resolutions and a free spirit have my conversation in Heaven and heavenly imployments; that being in affections as in my condition a Pilgrim and a stranger here, I may covet after and labour for an abiding city, and at last may enter into and for ever dwell in the Cœlestial Jerusalem which is the mother of us all, through Jesus Christ our Lord. *Amen.*

For Temperance.

O ALmighty God and gracious Father of Men, and Angels, who openest thy hand and fillest all things with plenty, and hast provided for thy servant sufficient to satisfie all my needs: teach me to use thy creatures soberly and temperately, that I may not with loads of meat or drink make the temptations of my enemy to prevail upon me, or my spirit unapt for the performance of my duty, or my body healthlesse, or my affections sensual and unholy. O my God, never suffer that the blessings which thou givest me may either minister to sin or sickness, but to health and holiness, and thanksgiving, that in the strength of thy provisions I may cheerfully and actively and diligently serve thee: that I may worthily feast at thy table here, and be accounted worthy through thy grace to be admitted to thy table hereafter at the Eternal supper of the Lamb to sing an Allelujah to God the Father, the Son and the Holy Ghost for ever and ever. *Amen.*

For

For Chastity: to be said especially by unmarried persons.

ALmighty God, our most holy and eternal Father, who art of pure eyes, and canst behold no uncleanneſſe; let thy gracious and holy Spirit descend upon thy servant, and reprove the spirit of Fornication and Uncleanneſſe, and cast him out, that my body may be a holy Temple, and my soul a Sanctuary to entertain the Prince of purities, the holy and eternal Spirit of God. O let no impure thoughts pollute that soul which God hath sanctified; no unclean words pollute that tongue which God hath commanded to be an Organ of his praiſes; no unholy and unchaſte action rend the vail of that Temple where the holy JESUS hath been pleaſed to enter, and hath choſen for his habitation: but seal up all my senses from all vain objects, and let them be intirely poſſeſſed with Religion, and fortified with prudence, watchfulneſſe and mortification: that I poſſeſſing my veſſel in holineſs, may lay it down with a holy hope, and receive it again in a joyful reſurrection through Jeſus Christ our Lord. *Amen.*

A Prayer for the love of God, to be said by Virgins and Widows profeſſed or reſolved ſo to live: and may be uſed by any one.

O Holy and pureſt Jeſus who wert pleaſed to eſpouſe every holy ſoul and joyn it to thee with a holy union, and myſterious inſtruments of religious ſociety and communications, O fill my ſoul with Religion and deſires, holy as the thoughts of Cherubim, paſſionate beyond the love of women, that I may love

thee as much as ever any creature loved thee, even with all my soul, and all my faculties, and all the degrees of every faculty; let me know no loves but those of duty and charity, obedience and devotion, that I may for ever run after thee who art the King of Virgins, and with whom whole kingdoms are in love, & for whose sake Queens have dyed; and at whose feet Kings with joy have laid their Crowns and Scepters: My soul is thine O dearest Jesu, thou art my Lord, and hast bound up my eyes and heart from all stranger affections; give me for my dowry purity and humility, modesty and devotion, charity and patience, & at last bring me into the Bride-chamber to partake of the felicities and to lye in the bosome of the Bridegroom to eternal ages, O holy and sweetest Saviour Jesus. *Amen.*

A Prayer to be said by married persons in behalf of themselves and each other.

O Eternal and gracious Father who hast consecrated the holy estate of marriage to become mysterious, and to represent the union of Christ and his Church, let thy holy Spirit so guide me in the doing the duties of this state, that it may not become a sin unto me; nor that liberty which thou hast hallowed by the holy Jesus, become an occasion of licentiousnesse by my own weaknesse and sensuality: and do thou forgive all those irregularities and too sensual applications which may have in any degree discomposed my spirit and the severity of a Christian. Let me in all accidents and circumstances be severe in my duty towards thee, affectionate and dear to my wife[or Husband] a guide and good example to my family, and

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in all quietneſſe, ſobriety, prudence and peace a follower of thoſe holy pairs who have ſerved thee with godlineſſe and a good teſtimony: and the bleſſings of the eternal God, bleſſings of the right hand, and of the left be upon the body and ſoul of thy ſervant my Wife [or Huſband] and abide upon her [or him] till the end of a holy and happy life; and grant that both of us may live together for ever in the embraces of the holy and eternal Jeſus, our Lord and Saviour. *Amen.*

A Prayer for the grace of Humility.

O Holy and moſt gracious Maſter and Saviour Jeſus, who by thy example and by thy precept, by the practiſe of a whole life and frequent diſcourſes didſt command us to be meek and humble in imitation of thy incomparable ſweetneſſe and great humility: be pleaſed to give me the grace as thou haſt given me the commandment: enable me to do whatſoever thou commandeſt, and command whatſoever thou pleaſeſt: O mortifie in me all proud thoughts, and vain opinions of my ſelf: let me return to thee the acknowledgement and the fruits of all thoſe good things thou haſt given me, that by confeſſing I am wholly in debt to thee for them, I may not boaſt my ſelf for what I have received and for what I am highly accountable: and for what is my own, teach me to be aſham'd and humbled, it being nothing but ſin and miſery, weakneſſe & uncleanneſſe. Let me go before my brethren

in nothing but in ſtriving to do them honour and thee glory; never to ſeek my own praiſe, never to delight in it when it is offered; that deſpiſing my ſelf I may be accepted by thee in the honours with which thou ſhalt crown thy humble & deſpiſed ſervants for Jeſus's ſake in the kingdom of eternal glory. *Amen.*

Acts of Humility and modeſty by way of prayer and meditation.

1.

Lord I know that my ſpirit is light and thorny, my body is bruitiſh and expos'd to ſickneſſe; I am conſtant to folly, and inconſtant in holy purpoſes: My labours are vain and fruitleſſe; my fortune full of change and trouble, ſeldome pleaſing, never perfect: My wiſdom is folly; being ignorant even of the parts and paſſions of my own body: and what am I, O Lord, before thee, but a miſerable perſon, hugely in debt, not able to pay?

2.

Lord I am nothing, and I have nothing of my ſelf, I am leſſe then the leaſt of all thy mercies.

3.

What was I before my birth? Firſt nothing, and then uncleanneſſe. What during my childehood? weakneſſe and folly. What in my youth? folly ſtill and paſſion, luſt and wildeneſſe. What in my whole life? a great ſinner, a deceived and an abuſed perſon. Lord pity me, for it is thy goodneſſe that I am kept from confuſion and amazement when I conſider the miſery and ſhame of my perſon, and the defilements of my nature.

4. Lord

4.

Lord what am I, and Lord what art thou? What is man that thou art mindeful of him, and the son of Man that thou so regardest him?

5.

How can Man be justified with God? or how can he be clean that is born of a Woman? Behold even to the Moon and it shineth not, yea the Stars are not pure in his sight. How much lesse Man that is a Worm, and the son of Man which is a Worm? *Job* 25.

A Prayer, for a contented spirit, and the grace of moderation and patience.

O Almighty God, Father and Lord of all the Creatures, who hast disposed all things and all chances so as may best glorifie thy wisdom, and serve the ends of thy justice, and magnifie thy mercy, by secret and undiscernable wayes bringing good out of evil; I most humbly beseech thee to give me wisdom from above that I may adore thee and admire thy wayes, and footsteps which are in the great Deep and not to be searched out; teach me to submit to thy providence in all things, to be content in all changes of person and condition, to be temperate in prosperity, and to reade my duty in the lines of thy mercy, and in adversity to be meek, patient, and resigned, and to look through the cloud, that I may wait for the consolation of the Lord, and the day of redemption; in the mean time doing my duty with an unwearied diligence, and an undisturbed resolution, having no fondnesse for the vanities or possessions of this World, but laying up my hopes in Heaven and the rewards

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of holy living, and being strengthned with the Spirit in the inner man, through Jesus Christ our Lord. *Amen.*

CHAP. III.

Of Christian Justice.

JUstice is by the Christian Religion enjoyn'd in all its parts by these two propositions in Scripture. [*Whatsoever yee would that men should do to you, even so do to them.*] This is the measure of *communicative justice*, or of that justice which supposes exchange of things profitable, for things profitable: that as I supply your need, you may supply mine, as I do a benefit to you, I may receive one by you: and because every man may be injur'd by another, therefore his security shall depend upon mine: if he will not let me be safe, he shall not be safe himself, (onely the manner of his being punish'd, is upon great reason both by God and all the World taken from particulars, and committed to a publick disinterested person, who will do justice without passion, both to him and to me.) If he refuses to do me advantage, he shall receive none when his needs require it. And thus *God gave necessities* to men, that all men might need; and *several abilities* to severall persons, that each Man might help to supply the publick needs, and by joyning to fill up all wants, they may be

be knit together by justice, as the parts of the world are by nature: and *he hath made us all obnoxious* to injuries, and made every little thing strong enough to do us hurt by some instrument or other; and hath given us all a sufficient stock of self love, and desire of self preservation, to be as the chain to tye together all the parts of society, and to restrain us from doing violence, left we be violently dealt with all our selves.

The other part of justice is commonly called *distributive*, and is commanded in this rule, [*Render to all their dues, tribute to whom tribute is due, custome to whom custome, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another*] This justice is distinguished frō the first, because the obligation depends not upon contract or expres bargain, but passes upon us by vertue of some command of God, or of our Superiour, by nature or by grace, by piety or religion, by trust or by office, according to that Commandment [*As every man hath received the gift, so let him minister the same one to another, as good stewards of the manifold grace of God.*] And as the first considers an equality of persons in respect of the contract or particular necessity: this supposes a difference of persons, and no particular bargains, but such necessary entercourses, as by the Laws of God or man are introduced. But I shall reduce all the particulars of both kindes to these four heads. 1. Obedience. 2. Provision. 3. Negotiation. 4. Restitution.

Rom. 13. 7.

1 Pet. 4. 10.

Sect. I.

Sect. I.

Of Obedience to our Superiours.

OUr Superiours are set over us in affairs of the World, or the affairs of the Soul, and things pertaining to Religion, and are called accordingly, *Ecclesiastical* or *Civil*. Towards whom our duty is thus generally described in the new Testament. For *Temporall* or *Civill Governours* the Commands are these. [*Render to Cæsar the things that are Cæsars*] and [*Let every soul be subject to the higher powers: For there is no power but of God: The powers that be are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation*] and [*Put them in minde to be subject to principalities and powers and to obey Magistrates*] and [*Submit your selves to every ordinance of man, for the Lords sake; whether it be to the King as supreme, or unto Governours, as unto them that are sent by him for the punishment of evil doers, and the praise of them that do well.*

Rom. 13. 8. Titus 3. 1. 1 Pet. 2. 13.

For *Spiritual* or *Ecclesiastical governours* thus we are commanded. [*Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give an account*] and [*Hold such in reputation*] and [*to this end did I write that I might know the proof of you, whether ye be obedient in all things*] said S. *Paul* to the Church of Corinth. * Our duty is reducible to practise by the following rules.

Heb. 13. 17. Philip 2. 29. 2 Cor. 2. 2.

All

Acts and duties of Obedience to all our Superiours.

1. We must obey all humane laws appointed and constituted by lawful Authority, that is, of the supreme power, according to the constitution of the place in which we live: all laws I mean, which are not against the law of God.

2. In obedience to humane laws we must observe the letter of the Law where we can without doing violence to the reason of the Law, and the intention of the Law-giver: but where they crosse each other, the charity of the Law is to be preferred before its discipline, and the reason of it before the letter.

3. If the general reason of the Law ceases in our particular, and a contrary reason rises upon us, we are to procure dispensation, or leave to omit the observation of it in such circumstances; if there be any persons or office appointed for granting it: but if there be none, or if it is not easily to be had, or not without an inconvenience greater then the good of the observation of the *Law* in our particular, we are dispensed withall in the nature of the thing, without further processe or trouble.

4. As long as the Law is obligatory, so long our obedience is due; and he that begins a contrary custom without reason, sins: but he that breaks the law when the custom is entred and fixed, is excused, because it is supposed, the legislative power consents, when by not punishing, it suffers disobedience to grow up to a custome.

5. Obedience to humane laws must be *for conscience sake*: that is, because in such obedience publick order, and charity, and benefit is concerned: and because the Law of God commands

mands us, therefore we must make a conscience in keeping the just Laws of Superiors: and although the matter before the making of the Law was indifferent, yet now the obedience is not indifferent, but next to the Laws of God, we are to obey the Laws of all our Superiours, who the more publick they are, the first they are to be in the order of obedience.

Ἐξ ἀρχῆς μὲν οὐδὲν διαφέρει· ὅταν δ' ᾖ τεθῇ διαφέρει. *Aristot. eth. 5. cap. 7.*

6. Submit to the punishment and censure of the Laws, and seek not to reverse their judgement by opposing, but by submitting, or flying, or silence to passe thorow it, or by it as we can: and although from inferiour Jugdes we may appeal where the Law permits us, yet we must sit down and rest in the judgement of the Supreme: and if we be wronged, let us complain to God of the injury, not of the persons, and he will deliver thy soul from unrighteous Judges.

7. Do not believe thou hast kept the Law, when thou hast suffered the punishment. For although patiently to submit to the power of the sword, be a part of obedience, yet this is such a part as supposes another left undone; and the Law punishes, not because she is as well pleased in taking vengeance, as in being obeyed, but because she is displeased, she uses punishment as a means to secure obedience for the future, or in others. Therefore although in such cases the Law is satisfied, and the injury, and the injustice is paid for, yet the sins of irreligion, and scandal, and disobedience to God must still be so accounted for, as to crave pardon, and be washed off by repentance.

8. Humane Laws are not to be broken with scandal, nor at all without reason; for he that does

does it cauſeleſly is a deſpiſer of the Law, and undervalues the Authority. For humane Laws differ from divine Laws principally in this: 1. That the *poſitive commands of a man* may be broken upon ſmaller, and more reaſons then *the poſitive commands of God*: we may upon a ſmaller reaſon omit to keep any of the faſting dayes of the Church, then omit to give alms to the poor: onely this, the reaſon muſt bear weight according to the gravity and concernment of the Law; a Law in a ſmall matter may be omitted for a ſmall reaſon, in a great matter not without a greater reaſon. And 2. *The negative precepts* of men may ceaſe by many inſtruments, by contrary cuſtoms, by publick diſreliſh, by long omiſſion: but *the negative precepts* of God never can ceaſe, but when they are expreſſely abrogated by the ſame Authority. But what thoſe reaſons are that can diſpence with the command of a man, a man may be his own Judge, and ſometimes take his proportions from his own reaſon and neceſſity, ſometimes from publick fame, and the practiſe of pious and ſevere perſons, and from popular cuſtoms, in which a man ſhall walk moſt ſafely, when he does not walk alone, but a ſpiritual man takes him by the hand.

9. We muſt not be too forward in procuring diſpenſations: nor uſe them any longer then the reaſon continues for which we firſt procured them: for to be diſpenſed withall is an argument of natural infirmity, if it be neceſſary; but if be not, it ſignifies an indiſciplined and unmortified ſpirit.

10. We muſt not be too buſie in examining the prudence and unreaſonableneſſe of humane Laws: for although we are not bound

to

to believe them all to be the wiſeſt, yet if by enquiring into the lawfulneſſe of them, or by any other inſtrument we finde them to fail of that wiſdom with which ſome others are ordained, yet we muſt never make uſe of it to diſparage the perſon of the Law-giver, or to countenance any mans diſobedience, much leſſe our own.

11. Pay that reverence to the perſon of thy Prince, of his Miniſters, of thy Parents and ſpiritual Guides, which by the cuſtoms of the place thou liveſt in are uſually paid to ſuch perſons in their ſeveral degrees: that is, that the higheſt reverence be paid to the higheſt perſon, and ſo ſtill in proportion: and that this reverence be expreſſed in all the circumſtances and manners of the city and nation.

12. Lift not up thy hand againſt thy Prince or Parent upon what pretence ſoever: but bear all perſonal affronts and inconveniences at their hands, and ſeek no remedy but by patience, and piety, yielding and praying, or abſenting thy ſelf.

13. *Speak not evil of the Ruler of thy people*, neither *Curſe thy Father or Mother*, nor revile thy ſpiritual Guides, nor diſcover and lay naked their infirmities: but treat them with reverence and religion, and preſerve their Authority ſacred by eſteeming their perſons venerable.

14. Pay tribute and cuſtomes to Princes according to the Laws: and maintenance to thy Parents according to their neceſſity: and honourable ſupport to the Clergy according to the dignity of the work, and the cuſtoms of the place.

15. Remember alwayes that duty to our Superiours

periors is not an act of commutative justice, but of distributive: That is, although Kings and Parents and spiritual Guides are to pay a great duty to their Inferiours, the duty of their several charges and government: yet the good government of a King and of Parents are actions of *Religion* as they relate to God, & of *Piety* as they relate to their people and families. And although we usually call them *just Princes* who administer their Laws exactly to the people, because the actions are in the matter of justice, yet in propriety of speech, they are rather to be called *Pious*, and *Religious*. For as he is not called a *just Father* that educates his children well, but *pious*; so that Prince who defends and well rules his people, is *Religious*, and does that duty for which alone he is answerable to God. The consequence of which is this, so far as concerns our duty: If the Prince or Parent fail of their duty, we must not fail of ours: for we are answerable to them and to God too; as being accountable to all our Superiours, and so are they to theirs: they are above us, and God is above them.

Remedies against disobedience: and means to endear our obedience, by way of consideration.

1. Consider that all authority descends from God, and our Superiours bear the image of the Divine Power, which God imprints on them as on an image of clay, or a coin upon a lesse perfect mettal, which who so defaces, shall not be answerable for the losse or spoil of the materials, but the effacing the Kings Image, and in the same measure will God require it at our hands, if we despise his authority upon whomsoever

ſoever he hath imprinted it. *He that deſpiſeth you, deſpiſeth me.* And *Dathan* and *Abiram* were ſaid to be *gathered together againſt the Lord.* And this was S. *Pauls* argument for our obedience. [*The powers that be, are ordained of God.*]

2. There is very great peace and immunity from ſin in reſigning our wils up to the command of others: for provided that our duty to God be ſecured, their commands are warrants to us in all things elſe; and the caſe of conſcience is determined, if the command be evident and preſſing: and it is certain, the action that is but indifferent, and without reward, if done onely upon our own choice, is an act of duty and of religion, and rewardable by the grace and favour of God, if done in obedience to the command of our Superiours. For ſince naturally we deſire what is forbidden us, and (ſometimes there is no other evil in the thing, but that it is forbidden us) God hath in grace enjoyned and proportionably accepts obedience as being directly oppoſed to the former irregularity, and it is acceptable, although there be no other good in the thing that is commanded us, but that it is commanded.

3. By obedience we are made a ſociety and a republick, and diſtinguiſhed from herds of Beaſts, and heaps of Flyes, who do what they liſt, and are incapable of Laws, and obey none, and therefore are killed and deſtroyed, though never puniſhed, and they never can have a reward.

4. By obedience we are rendred capable of all the bleſſings of government, ſignified by Saint *Paul* in theſe words [*He is the Miniſter of God to thee for good,*] and by Saint *Peter*

Rom. 13.4.

in these [*Governours are sent by him for the punishment of evill doers, and for the praise of them that do well.*] And he that ever felt, or saw, or can understand the miseries of confusion in publick affaires, or amazement in a heap of sad, tumultuous, and indefinite thoughts, may from thence judge of the admirable effects of order, and the beauty of Government. What health is to the body, and peace is to the Spirit, that is Government to the societies of Men, the greatest blessing which they can receive in that temporal capacity. 1 Pet. 2.14.

5. No Man shall ever be fit to govern others that knows not first how to obey. For if the spirit of a Subject be rebellious, in a Prince it will be tyrannical and intolerable, and of so ill example, that as it will encourage the disobedience of others, so it will render it unreasonable for him to exact of others, what in the like case he refused to pay.

6. There is no sin in the World which God hath punisht with so great severity and high detestation as this of disobedience. For the crime of Idolatry God sent the Sword amongst his people, but it was never heard that the Earth opened and swallowed up any but Rebels against their Prince.

7. Obedience is better then the particular actions of Religion, and he serves GOD better that followes his Prince in lawful services, then he that refuses his command upon pretence hee must goe say his prayers. But Rebellion is compar'd to that sin which of all sins seems the most unnatural and damned impiety. *Rebellion is as the sin of Witchcraft.*

8. Obedience is a complicated act of vertue,

and

and many graces are exercised in one act of obedience. It is an act of Humility, of mortification and self-denial, of charity to God, of care of the publick, of order and charity to ourselves and all our society, and a great instance of a victory over the most refractory and manly passions.

9. To be a Subject is a greater temporal felicity then to be a King: for all eminent Governments according to their height have a great burden, huge care, infinite businesse, little rest, innumerable fears, and all that he enjoyes above another is, that he does enjoy the things of the World with other circumstances, and a bigger noise; and if others go at his single command, it is also certain he must suffer inconvenience at the needs and disturbances of all his people: and the evils of one man, and of one family are not enough for him to bear, unlesse also he be almost crush'd with the evils of mankinde. He therefore is an ingrateful person that will presse the scales down with a voluntary load, and by disobedience put more thorns into the Crown or Mitre of his Superiour. Much better is the advice of S. *Paul*, *Obey them that have the rule over you, as they that must give an account for your soul, that they may do it with joy and not with grief: for* (besides that it is unpleasant to them) *it is unprofitable for you.*

* ἐ χρὴ πανσύδιον ἔνδεκα βεβλημένον ἄνδρα
Ὧ λαοὶ τ' ἄρτιν τραφέτην ἠ τόσσα μέμηλε. *Homer. Il. β*

10. The Angels are ministring spirits, and perpetually execute the will and commandment of God: and all the wise men and all the good men of the world are obedient to their Governours: and the eternal Son of God steemed

him

ſteemed it his *Meat and drink to do the will of his Father*, and for his obedience alone obtain'd the greateſt glory: and no man ever came to perfection but by obedience: and thouſands of Saints have choſen ſuch inſtitutions and manners of living, in which they might not chooſe their own work, nor follow their own will, nor pleaſe themſelves, but be accountable to others, and ſubject to diſcipline, and obedient to command, as knowing this to bee the highway of the Croſſe, the way that the *King of ſufferings* and humility did chooſe, and ſo became the *King of Glory*.

11. No man ever periſhed who followed firſt the will of God, and then the will of his Superiours: but thouſands have been damned meerly for following their own will, and relying upon their own judgements, and chooſing their own work, and doing their own fancies: For if we begin with our ſelves, whatſoever ſeems good in our eyes, is moſt commonly diſpleaſing in the eyes of God.

12. The ſin of Rebellion, though it be a ſpiritual ſin and imitable by Devils, yet it is of that diſorder, unreaſonableneſſe and impoſſibility amongſt intelligent ſpirits, that they never murmured or mutined in their lower ſtations againſt their Superiours. Nay, the good Angels of an inferiour Order durſt not revile a Devil of a higher Order. This conſideration which I reckon to be moſt preſſing in the diſcourſes of reaſon and obliging next to the neceſſity of a Divine precept, we learn from S. *Jude* [*Likewiſe alſo theſe filthy dreamers deſpiſe dominion and ſpeak evil of dignities: And yet Michael the Archangel when contending with the Devil he diſputed about the body of Moſes durſt* Jude 8. 9.

not

not bring against him a railing accusation.

But because our Superiours rule by their example, by their word or law, and by the rod, therefore in proportion there are several degrees and parts of obedience, of several excellencies and degrees towards perfection.

Degrees of Obedience.

1. The first is *the obedience of the outward work*: and this is all that Humane Lawes of themselves regard; for because Man cannot judge the heart, therefore it prescribes nothing to it: the publick end is served not by good wishes, but by real and actual performances; and if a Man obeyes against his will he is not punishable by the Laws.

2 *The obedience of the will*, and this is also necessary in our obedience to Humane Lawes, not because man requires it for himself, but because God commands it towards Man; and of it (although Man cannot, yet) God will demand account. For we are to do it *as to the Lord and not to men*; and therefore we must do it willingly. But by this means our obedience in private is secur'd against secret arts and subterfuges, and when we can avoid the punishment, yet we shall not decline our duty, but serve Man for Gods sake, that is, *cheerfully, promptly, vigorously*, for these are the proper parts of willingnesse and choice.

3. The *understanding must yeeld obedience in general*, though not in the particular instance; that is, we must be firmly perswaded of the excellency of the obedience, though we be not bound in all cases to think the particular Law to be most prudent. But in this, our rules plain enough. Our understanding ought to be in-

inquisitive whether the civil constitution agree with our duty to God; but we are bound to inquire no further; And therefore beyond this, although he, who having no obligation to it (as Counsellours have) inquires not at all into the wisdome or reasonablenesse of the Law, be not alwayes the wisest Man, yet he is ever the best Subject. For when he hath given up his understanding to his Prince and Prelate, provided that his duty to God be secured by a precedent search, hath also with the best, and with all the instruments in the World secured his obedience to Man.

Sect. 2.

Of Provision, or that part of Justice which is due from Superiours to Inferiours.

AS God hath imprinted his authority in several parts upon several estates of Men, as Princes, Parents, Spiritual Guides, so he hath also delegated and committed parts of his care and providence unto them, that they may be instrumental in the conveying such blessings which God knowes we need, and which hee intends should be the effects of Government. For since GOD governes all the World as a King, provides for us as a Father, and is the great Guide and Conductor of our spirits as the Head of the Church, and the great Shepherd and Bishop of our

ſouls, they who have portions of theſe dignities, have alſo their ſhare of the adminiſtration: the ſum of all which is uſually ſignified in theſe two words [*Governing*] and [*Feeding*] and is particularly recited in the following rules.

Duties of Kings and all the Supreme power, as, Lawgivers.

1. Princes of the people and all that have Legiſlative power muſt provide uſeful and good Lawes for the defence of propriety, for the encouragement of labour, for the ſafeguard of their perſons, for determining controverſies, for reward of noble actions, and excellent arts and rare inventions, for promoting trade, and enriching their people.

Omittenda potius praevalida & adulta vitia, quam hoc adſequitur palam fiat quibus flagitiis imperes ſimus. Tacit.

2. In the making Lawes Princes muſt have regard to the publick diſpoſitions, to the affections and diſaffections of the people; and muſt not introduce a Law with publick ſcandal and diſpleaſure: but conſider the publick benefit, and the preſent capacity of affairs and general inclinations of mens mindes. For he that enforces a Law upon a people againſt their firſt and publick apprehenſions tempts them to diſobedience, and makes Lawes to become ſnares and hooks to catch the people, and to enrich the treaſury with the ſpoil and tears and curſes of the Communalty, and to multiply their murmuring and their ſin.

3. Princes muſt provide that the Lawes be duely executed: for a good Law without execution is like an unperformed promiſe: and therefore they muſt be ſevere exactors

of

of accounts from their Delegates and Ministers of Justice.

4. The severity of Lawes must be temper'd with dispensations, pardons, and remissions according as the case shall alter, and new necessities be introduced, or some singular accident shall happen, in which the Law would be unreasonable or intolerable as to that particular. And this the people with their importunity prevailed against *Saul* in the case of *Jonathan*, and obtained his pardon for breaking the Law which his Father made, because his necessity forced him to taste honey, and his breaking the Law in that case did promote that service whose promotion was intended by the Law.

ὅπου γὰρ ἐφ' ἑκάστου ἐπιβάλλει νόμος ἢ ἐλλείπει διὰ τὸ καθόλου. *Eth.* 5. *cap.* 10.

5. Princes must be Fathers of the people, and provide such instances of gentlenesse, ease, wealth, and advantages, as may make mutuall confidence betweene them; and must fix their security under GOD in the love of the people, which therefore they must with all arts of sweetnesse, remission, popularity, nobleneſse and sincerity endeavour to secure to themselves.

6. Princes must not multiply publick Oathes without great, eminent, and violent necessity, lest the security of the King become a snare to the people, and they become false when they see themselves suspected, or impatient when they are violently held fast: but the greater and more useful caution is upon things then upon persons;

and if ſecurity of Kings can be obtain'd otherwiſe, it is better that Oathes ſhould be the laſt refuge, and when nothing elſe can be ſufficient.

L'avaritia de Re, peſte de regni.

7. Let not the people be tempted with arguments to diſobey, by the impoſition of great and unneceſſary taxes: for that loſt to the ſon of *Solomon* the dominion of the ten Tribes of Iſrael.

8. Princes muſt in a ſpecial manner bee Guardians of Pupils and Widows, not ſuffering their perſons to be oppreſſed, or their ſtates imbecill'd, or in any ſenſe be expoſed to the rapine of covetous perſons, but be provided for by juſt lawes, and provident Judges, and good Guardians, ever having an ear ready open to their juſt complaints, and a heart full of pity, and one hand to ſupport them, and the other to avenge them.

9. *Princes* muſt provide that the Laws may be ſo adminiſtred, that they be truly and really an eaſe to the people, not an inſtrument of vexation: and therefore muſt be careful that the ſhorteſt and moſt equal wayes of trials be appointed, fees moderated, and intricacies and windings as much cut off as may bee, leſt injured perſons be forced to periſh under the oppreſſion, or under the Law, in the injury or in the ſuit. Laws are like *Princes*, the beſt and moſt beloved, who are moſt eaſie of acceſſe.

Chi compra il magiſtrato forza e che venda la giuſtitia.

10. *Places* of judicature ought at no hand to be ſold by pious *Princes*, who remember themſelves to be Fathers of the people. For they that *buy the Office* will *ſell the act*, and they that at any rate will be judges, will not at an eaſie rate do juſtice; and their bribery is

leſſe

leſſe puniſhable, when bribery opened the door by which they entred.

11. Ancient priviledges, favours, cuſtomes, and Acts of grace indulged by former Kings to their people, muſt not without high reaſon and great neceſſities be revoked by their ſucceſſours; nor forfeitures be exacted violently, nor penal Laws urged rigorouſly, nor in light caſes, nor Lawes be multiplied without great need, nor vitious perſons which are publickly and deſervedly hated, be kept in defiance of popular deſires, nor any thing that may unneceſſarily make the yoke heavie, and the affection light, that may increaſe murmures, and leſſen charity; alwayes remembring, that the intereſt of the *Prince* and the *People* is ſo infolded in a mutual imbrace, that they cannot be untwiſted without pulling a limb off, or diſſolving the bands and conjunction of the whole body.

12. All *Princes* muſt eſteem themſelves as *much bound* by their word, by their grants, & by their promiſes, as the meaneſt of their Subjects are by the reſtraint and penalty of Laws: and although they are ſuperiour to the people, yet they are not ſuperiour to their own voluntary conceſſions, and ingagements, their promiſes and Oathes, when once they are paſſed from them.

The Duty of Superiours as they are Judges.

1. *Princes* in judgement, and their Delegate Judges muſt judge the cauſes of all perſons uprightly and impartially, without any perſonal conſideration of the power of the mighty, or the bribe of the rich, or the needs

of the poor. For although the poor muſt fare no worſe for his poverty, yet in juſtice he muſt fare no better for it: And although the rich muſt be no more regarded, yet he muſt not be leſſe. And to this purpoſe the Tutor of *Cyrus* inſtructed him, when in a controverſie where a great Boy would have taken a large coat from a little Boy becauſe his own was too little for him, and the others was too big, hee adjudged the great coat to the great Boy: his Tutor anſwered, Sir, If you were made a Judge of decency or fitneſſe, you had judged well in giving the biggeſt to the biggeſt: but when you were appointed Judge, not whom the coat did fit, but whoſe it was, you ſhould have conſidered the title, and the poſſeſſion, who did the violence, and who made it, or who bought it? And ſo it muſt be in judgements between the rich and the poor: it is not to be conſidered what the poor Man needs, but what is his own.

2. A Prince may not, much leſſe may inferiour Judges deny juſtice when it is legally and competently demanded: and if the Prince will uſe his Prerogative in pardoning an offender againſt whom juſtice is required, he muſt be carefull to give ſatisfaction to the injured perſon, or his Relatives by ſome other inſtrument; and be watchful to take away the ſcandal, that is, leſt ſuch indulgence might make perſons more bold to do injury: and if hee ſpares the life, let him change the puniſhment into that which may make the offender (if not ſuffer juſtice, yet) do juſtice, and more real advantage to the injured perſon.

Theſe

These rules concern Princes and their Delegates in the making or administring Laws, in the appointing rules of justice and doing acts of judgement. The duty of Parents to their Children and Nephews is briefly described by S. *Paul.*

The Duty of Parents to their Children.

Ephes. 6. 4. 1. *Fathers provoke not your Children to wrath,* that is, be tender boweld, pitiful and gentle, complying with all the infirmities of the Children; and in their several ages proportioning to them several usages according to their needs and their capacities.

2. *Bring them up in the nurture and admonition of the Lord,* that is, secure their religion, season their younger years with prudent and pious principles, make them in love with vertue, and make them habitually so, before they come to choose or to discern good from evil, that their choice may be with lesse difficulty and danger. For while they are under discipline, they suck in all that they are first taught, and believe it infinitely, provide for them, wise, learned and vertuous Tutors[a], & good company and discipline *, seasonable baptism, catechism and confirmation. For it is a great folly to heap up much wealth for our Children, and not to take care concerning the Children for whom we get it. It is as if a man should take more care about his shooe then about his foot.

a Potior mihi ratio vivendi honeste quam ut optime dicendi videretur. *Quinct.* lib. 1. c. 2. * Heb. 12. 9. *Gentes* apud *Plutarch* de liber. educand.

3. *Parents must shew piety at home,* that is, they must give good example and reverent deportment, in the face of their children; and all those instances of charity, which usualy endear-

1 *Tim.* 5. 4.

endear each other; ſweetneſſe of converſation, affability, frequent admonition, all ſignifications of love and tenderneſſe, care and watchfulneſſe muſt be expreſſed towards Children, that they may look upon their Parents as their friends and patrons, their defence and ſanctuary, their treaſure and their Guide. Hither is to be reduced the nurſing of Children, which is the firſt and moſt natural and neceſſary inſtance of piety, which Mothers can ſhew to their Babes; a dutie from which nothing will excuſe, but a diſability, ſickneſſe, danger, or publick neceſſitie.

4. Parents muſt *provide for their own* according to their condition, education, and imployment; called by S. *Paul*, *a laying up for the Children*, that is, an enabling them by competent portions, or good trades, arts or learning to defend themſelves againſt the chances of the world, that they may not be expoſed to temptation, to beggery, or unworthy arts: and although this muſt be done without covetouſneſſe, without impatient and greedy deſires of making them rich, yet it muſt be done with much care, and great affection, with all reaſonable proviſion, and according to our power: and if we can without ſin improve our eſtates for them, that alſo is part of the duty we owe to God for them: and this rule is to extend to all that deſcend from us, although we have been overtaken in a fault, and have unlawfull iſſue; they alſo become part of our care, yet ſo as not to injure the production of the lawful bed.

1 *Tim.* 5. 8.

5. This duty is to extend to a proviſion of con-

conditions and an eſtate of life. *P*arents muſt according to their power and reaſon provide Huſbands or Wives for their children * In which they muſt ſecure piety and † Religion, and the affection and love of the intereſted perſons; and after theſe, let them make what proviſions they can for other conveniences or advantages: Ever remembring that they can do no injury more afflictive to the children then to joyn them with cords of a diſagreeing affection: It is like tying a Wolf and a Lamb, or planting the Vine in a Garden of Coleworts. Let them be perſwaded with reaſonable inducements to make them willing and to chooſe according to the parents wiſh, but at no hand let them be forced. Better to ſit up all night, then to go to bed with a Dragon.

* *Liberi ſine conſenſu parentum contrahere non debent. Andromacha apud Euripidem cum petita fuit ad nuptias, reſpondit, patris ſui eſſe ſponſalium ſuorum curam habere: & Achilles apud Homerum Regis filiam ſine patris ſui conſenſu noluit ducere. Il.* 1. ἦ γὰρ δίκαια σώφρασι θεοῖς, ἢ ὠκαὸ ἰκέσιαι πάλευς ἀλῶμι ἴτεϊ τὰ γυναῖκα γαμίσασθαι ἀτὸς. *Et Juſtinianus Imp. ait, naturali ſimul & civili ratione congruere, ne filii ducant uxores citra Parentum authoritatem. Imo Terentianus parat abdicationem quia Pamphilus clam ipſo duxiſſet uxorem. Iſtiusmodi ſponſalia fiunt irrita niſi velint parentes: At ſi ſubſequuta eſt copula, ne temere reſcindantur connubia multæ ſuadent cautiones & pericula. Liberi autem quamdiu ſecundum leges patrias ſui juris non ſunt, clandeſtinas nuptias ſi ineant, peccant contra quintum præceptum, & jus naturale.* † *Eoſdem quos maritus noſſe Deos & colere ſolos uxor debet: ſuper vacaneis a religionibus, & alienis ſuperſtitionibus fores occludere. Nulli enim Deum grata ſunt ſacra quæ mulier clanculum & furtim facit.* Plutarch. *conjug. præcept.* Gen. 24. *Vocemus puellam & quæramus os ejus.*

The duty of Husbands, &c.

See Chapt. 2. Sect. 3. Rules for married persons.

1. Husbands must give to their wives, love, maintenance, duty, and the sweetnesses of conversation [and wives * must pay to them all they have, or can with the interest of obedience and reverence] and they must be complicated in affections and interest, that there be no distinction between them of *Mine* and *Thine*: And if the title be the mans, or the womans, yet the use must be common, onely the wisdom of the man is to regulate all extravagancies and indiscretions: in other things, no question is to be made; and their goods should be as their children not to be divided, but of one possession and provision: whatsoever is otherwise is not marriage but merchandise. And upon this ground I suppose it was, that S. [a] *Basil* commended that woman, who took part of her Husbands goods to do good works withall: for supposing him to be unwilling, and that the work was his duty, or hers alone, or both theirs in conjunction, or of great advantage to either of their souls, and no violence to the support of their families, she hath right to all that: And *Abigail* of her own right made a costly present to *David*, when her husband *Nabal* had

* Ἐνὸς ἀληθῶς φίλου δὲ γυναικὶ χάριν, τοῦτο καταμαθεῖν ἀνδρὶ ἐλευθέρῳ χρή. *Menand.*

Ἡμῖνοι φιλίης ἐξόχως μεμόρηται ἀνδρώπων ἀγαθὸς καὶ ἐχέφρων. τῷ αὐτὴ φιλίη καὶ κηδίη, ὡς καὶ ἐγὼ τῷ ἀδύμῃ φίλεον θυμῷ περ ἐόσῃ *Homer.*

[a] Καλὰ μέντοι καὶ κλέμματα ἔστιν ἀνδρὸς ταῖς ἀναγκαίαις ἐπινοῆσαι.

refused

refuſed it. The Husband muſt [b] rule over his wife, as the ſoul does over the body, obnoxious to the ſame ſufferings, and bound by the ſame affections, and doing or ſuffering by the permiſſions and intereſt of each other: that (as the old Philoſopher ſaid) as the humours of the body are mingled with each other in their whole ſubſtances: ſo marriage may be a mixture of intereſts, of bodies, of mindes, of friends, a conjunction † of the whole life, and the nobleſt of friendſhips. But if after all the fair deportments, and innocent chaſt complyances the Husband be moroſe and ungentle, let the ‖ Wife diſcourſe thus: If while I do my duty my Husband neglects me, what will he do if I neglect him? And if ſhe thinks to be ſeparated by reaſon of her husbands unchaſt life, let her conſider, that then the man will be uncurably ruined, and her Rivals could wiſh nothing more then that they might poſſeſſe him alone.

[b] *Latum eſſe debet & officioſum mariti imperium.* Plut.

Namque es ei Pater, & Frater, venerandaq; Mater: nec minus facit ad dignitatem viri ſi mulier eum ſuum Præceptorem, Philoſophum, Magiſtrumq; appellet. Plutarch.

† *Convictio eſt quaſi quædam intentio benevolentiæ.*

‖ ὁ χρυσὸς, ὁ τύραννε, καὶ πλέον ἁλὸς τοσοῦτον εἶχεν διαφόρους καὶ ἰδίους, ὅσ' αἰδὼς ἐδόκει γυναικὸς ἄνευθε γνωμὴ δικαίας, καὶ μισέειν τ' αἰδοίην.

Inferior Matrona ſuo ſit Sexte Marito
Non aliter fiunt fœmina, virq; pares. Mart.

The duty of Maſters of Families.

1. The ſame care is to extend to all of our family in their proportions as to our Children: for as by S. *Pauls* œconomie the Heir differs nothing from a ſervant while he is in minority: ſo

ſo a ſervant ſhould differ nothing from a childe in the ſubſtantial part of the care; and the difference is onely in degrees: Servants and Maſters are of the ſame kinred, of the ſame nature, and heirs of the ſame promiſes, and therefore * 1. muſt be provided of neceſſaries for their ſupport and maintenance. 2. They muſt be uſed with mercy. 3. Their work muſt be tolerable and merciful. 4. Their reſtraints muſt be reaſonable. 5. Their recreations fitting and healthful. 6. Their religion and the intereſt of ſouls taken care of. 7. And Maſters muſt correct their ſervants with gentleneſſe, prudence and mercy, not for every flight fault, not alwayes, not with upbraiding and diſgraceful language, but with ſuch onely as may expreſſe and reprove the fault, and amend the perſon. But in all theſe things meaſures are to be taken by the contract made, by the Laws and Cuſtoms of the place, by the ſentence of prudent and merciful men, and by the cautions and remembrances given us by God, ſuch as is that written by S. *Paul*, [*as knowing that we alſo have a Maſter in Heaven.*] The Maſter muſt not be a lyon in his houſe, leſt his power be obeyed, and his perſon hated; his eye be wayted on, and his buſineſſe be neglected in ſecret. No ſervant will do his duty unleſſe he make a conſcience, or love his Maſter: if he does it not for Gods ſake or his maſters, he will not need to do it alwayes for his own.

The Duty of Guardians, or Tutors.

Tutors and Guardians are in the place of Parents, and what they are in fiction of Law, they

they muſt remember as an argument to engage them to do in reality of duty. They muſt do all the duty of Parents, excepting thoſe obligations which are merely natural.

The duty of Miniſters and Spiritual Guides to the people is of ſo great burden, ſo various rules, ſo intricate and buſie caution, that it requires a diſtinct tractate by it ſelf.

SECT. III.

Of Negotiation, or Civil Contracts.

THis part of Juſtice is ſuch as depends upon the Laws of Man directly, and upon the Laws of God onely by conſequence and indirect reaſon: and from civil Laws or private agreements it is to take its eſtimate and meaſures: and although our duty is plain and eaſy, requiring of us honeſty in contracts, ſincerity in affirming, ſimplicity in bargaining, and faithfulneſſe in performing, yet it may be helped by the addition of theſe following rules and conſiderations.

Rules and meaſures of juſtice in bargaining.

1. In making contracts uſe not many words; for all the buſineſſe of a bargain is ſummed up in few ſentences: and he that ſpeaks leaſt, means faireſt, as having fewer opportunities to deceive.

2. Lye not at all, neither in a little thing nor in a great, neither in the ſubſtance nor in the circumſtance, neither in word nor deed: that is, pretend not what is falſe, cover not what

is

is true, and let the measure of your affirmation or denyal be the understanding of your contractor: for he that deceives the buyer or the seller by speaking what is true in a sense not intended or understood by the other, is a lyar and a thief. For in bargains you are to avoid not onely what is *false*, but that also *which deceives*.

3. In prices of bargaining concerning uncertain Merchandizes you may buy as cheap ordinarily as you can, and sell as dear as you can, so it be 1. without violence, and 2. when you contract on equal terms, with persons in all senses (as to the matter and skill of bargaining) equal to your self, that is, Merchants with Merchants, wise men with wise men, rich with rich: and 3. when there is no deceit, and no necessity, and no Monopoly: For in these cases, *viz.* when the Contractors are equal, and no advantage on either side, both parties are voluntary, and therefore there can be no injustice or wrong to either. But then adde also this consideration, that the publick bee not oppressed by unreasonable and unjust rates: for which the following rules are the best measure.

4. Let your prices be according to that measure of good and evil which is established in the fame and common accounts of the wisest and most merciful Men skill'd in that manufacture or commodity; and the gain such which without scandal is allowed to persons in all the same circumstances.

5. Let no prices be heightned by the necessity or unskilfulnesse of the contractor; for the first is direct uncharitableness to the person, and injustice in the thing (because the Mans

Mans neceſſity could not naturally enter into the conſideration of the value of the commodity) and the other is deceit and oppreſſion: much leſſe muſt any Man make neceſſities; as by ingroſſing a commodity, by monopoly, by detaining corn, or the like indirect arts: for ſuch perſons are unjuſt to all ſingle perſons with whom in ſuch caſes they contract, and oppreſſors of the publick.

6. In entercourſe with others do not do all which you may lawfully do; but keep ſomething within thy power: and becauſe there is a latitude of gain in buying and ſelling, take not thou the utmoſt peny that is lawfull, or which thou thinkeſt ſo; for although it be lawful, yet it is not ſafe; and he that gains all that he can gain lawfully this year, poſſibly next year will be tempted to gain ſomething unlawfully.

7. He that ſels dearer by reaſon he ſels not for ready money, muſt increaſe his price no higher then to make himſelf recompence for the loſſe which according to the Rules of trade he ſuſtained by his forbearance, according to common computation, reckoning in alſo the hazard, which he is prudently, warily, and charitably to eſtimate: But although this be the meaſure of his juſtice, yet becauſe it happens either to their friends, or to neceſſitous and poor perſons, they are in theſe caſes to conſider the rules of friendſhip and neighbourhood, and the obligations of charity, leſt juſtice turn into unmercifulneſſe.

8. No Man is to be raiſed in his price or rents in regard of any accident, advantage or diſadvantage of his perſon. A Prince muſt be uſed conſcionably as well as a common perſon, Mercantia non vuol ne amici ne parenti

and

and a Beggar be treated justly as well as a Prince; with this onely differenee, that to poor persons the utmost measure and extent of justice is unmerciful, which to a rich person is innocent, because it is just, and he needs not thy mercy and remission.

9. Let no Man for his own poverty become more oppressing and cruel in his bargain, but quietly, modestly, diligently, and patiently recommend his estate to God, & follow its interest and leave the success to him: for such courses will more probably advance his trade, they will certainly procure him a blessing, and a recompence, and if they cure not his poverty, they will take away the evil of it: and there is nothing else in it that can trouble him.

10. Detain not the wages of the hireling: for every degree of detention of it beyond the time is injustice, and uncharitableness, and grindes his face till tears and blood come out: but pay him exactly according to Covenant, or according to his needs.

11. Religiously keep all promises and Covenants, though made to your disadvantage, though afterwards you perceive you might have been better: & let not any precedent act of yours be altered by any after-accident. Let nothing make you break your promise, unless it be unlawful or impossible, that is, either out of your natural, or out of your civil power, your self being under the power of another; or that it be intolerably inconvenient to your self, and of no * advantage to another; or that you have leave expressed, or reasonably presumed.

*Furgam ad spon saliaquia promisi quamvis non concoxerim: sed non si febricitavero subest n. tacita exceptio, si potero, si debebo *Sener.* Effice ut idem status sit cum exigitur, qui fuit cum promitterem. Restituere levitas non erit si aliquid intervenerit novi. Eadem mihi omnia praesta et idem sum. *L. 4. c. 39 de Benefic.*

12. Let

12. Let no Man take wages or fees for a work that he cannot do, or cannot with probability undertake, or in ſome ſenſe profitably, and with eaſe, or with advantage manage: Phyſicians muſt not meddle with deſperate diſeaſes, and known to be incurable, without declaring their ſenſe before hand; that if the patient pleaſe he may entertain him at adventure, or to do him ſome little eaſe. Advocates muſt deal plainly with their Clients, and tell them the true ſtate and danger of their caſe; and muſt not pretend confidence in an evil cauſe: but when he hath ſo cleared his own innocence; if the Client will have collateral and legal advantages obtained by his induſtry, he may engage his endeavour, provided he do no injury to the right cauſe, or any Mans perſon.

13. Let no Man appropriate to his own uſe what God by a ſpecial mercy, or the Republick hath made common; for that is both againſt Juſtice and Charity too: and by miraculous accidents God hath declared his diſpleaſure againſt ſuch incloſures. When the Kings of *Naples* encloſed the Gardens of *Oenotria*, where the beſt Manna of *Calabria* deſcends, that no Man might gather it without paying tribute; the Manna ceaſed, till the tribute was taken off; and then it came again, and ſo till after the third trial, the Princes found they could not have that in proper which GOD made to be common, they left it as free as GOD gave it. The like hapned in *Epire* when *Lyſimachus* laid an impoſt upon the *Tragaſæan* Salt, it vaniſhed, till *Lyſimachus* left it publick.

Braſſa vol. in exam. ſimpl.

Caelius Rhod. l. 9. c. 12.

And

Athenæ. deipnos. l.3. And when the procurators of King *Antigonus* impoſed a rate upon the ſick people that came to *Edepſum* to drink the waters which were lately ſprung and were very healthful, inſtantly the waters dried up, and the hope of gain periſhed.

1 *Theſ.* 4.6. *Levit.* 19.13. 1 *Cor.* 6.8. *Mark* 10.19. The ſumme of all is in theſe words of Saint *Paul*, [*Let no man go beyond and defraud his brother in any matter; becauſe the Lord is the avenger of all ſuch*] and our bleſſed Saviour in the enumerating the duties of juſtice, beſides the Commandement of [*Do not Steal*] addes [*Defraud not*] forbidding (as a diſtinct explication of the old Law) the incite and ſecret theft of abuſing our Brother in Civil Contracts. And it needs no other arguments to enforce this caution, but only, that the Lord hath undertaken to avenge all ſuch perſons: And as he alwayes does it in the great day of recompences: ſo very often he does it here, by making the unclean portion of injuſtice to be as a Cankerworm eating up all the other increaſe: it procures beggery, and a declining eſtate, or a caytive, curſed ſpirit, an ill name, the curſe of the injured and oppreſſed perſon, and a Fool or a Prodigal to be his Heir.

Sect. 4.

SECT. IV.

Of Reſtitution.

Reſtitution is that part of Juſtice to which a man is obliged by a precedent contract or a foregoing fault, by his own act, or another mans, either with, or without his will. He that borrows is bound to pay, and much more he that ſteals or cheats. For if he that borrows and payes not when he is able be an unjuſt perſon, and a robber, becauſe he poſſeſſes another mans goods to the right owners prejudice: then, he that took them at firſt without leave is the ſame thing in every inſtant of his poſſeſſion, which the Debter is after the time in which he ſhould and could have made payment. For in all ſins we are to diſtinguiſh the tranſient or paſſing act frō the remaining effect or evil. The act of ſtealing was ſoon over, and cannot be undone, and for it the ſinner is onely anſwerable to God, or his Vicegerent, and he is in a particular manner appointed to expiate it, by ſuffering puniſhment, and repenting, and asking pardon, and judging and condemning himſelf, doing acts of juſtice and charity in oppoſition & contradiction to that evil action. But becauſe in the caſe of ſtealing there is an injury done to our neighbour, and the evil ſtill remains after the action is paſt, therfore for this we are accountable to our neighbour, and we are to take the evil off from him which we brought upon him, or elſe he is an injured perſon, a ſufferer all the while: and that any man ſhould

Chi non vuol rendere famal a prendere

should be the worse for me and my direct act, and by my intention, is against the rule of equity, of justice and of charity; I do not that to others which I would have done to my self, for I grow richer upon the ruines of his fortune. Upon this ground, it is a determined rule in Divinity, *Our sin can never be pardoned till we have restored what we unjustly took, or wrongfully detain*: restored it (I mean) actually, or in purpose and desire, which we must really perform when we can: and this doctrine, besides its evident and apparent reasonableness, is derived from the expresse words of Scripture, reckoning *Restitution* to be a part of *Repentance*, necessary in order to the remission of our sins. [*If the wicked restore the pledge, give again that he had robbed, &c. he shall surely live, he shall not dye.*] * The practise of this part of justice is to be directed by the following Rules.

Si tua culpa datum est damnum, jure super his satisfacere te oportet.

Ezek. 33.15.

Rules of making Restitution.

1. Whosoever is an effective, real cause of doing his Neighbour wrong, by what instrument soever he does it, (whether by commanding or incouraging it, by counselling or commending [a] it, by acting it, or not [b] hindering it when he might and ought, by concealing it, or receiving it) is bound to make restitution to his

a Ὁ γὰρ ἐπαινέσας τὸν ἁδρανόντα, ἴδιόν πως ἔργον ἐποιήσατο. *Tatilas apud Procop. Goth. 2. Qui laudat servum fugitivum tenetur. Non n. oportet laudando augeri malum. Ulpian in lib. 1. cap. de servo corrupto.*

b Ὁ ἐμπρησμὸν τῶν εἰκάζων ὑγιὲς καὶ τὸ καταβάσιον ἀνημένῳ, δέσμης ἢ πυρὸς ὅλως ἐν βελῶν τῶν. *Nicet. Choniat. in Michael. Comnen. Sic Syri ab Amphyctionibus judicio damnati quia piraticam non prohibuerunt cum poterant.*

Neigh-

Neighbour; if without him the injury had not been done, but by him, or his aſſiſtance it was. For by the ſame reaſon that every one of theſe is guilty of the ſin, and is cauſe of the injury, by the ſame they are bound to make reparation; becauſe by him his Neighbour is made worſe, and therefore is to be put into that ſtate from whence he was forced. And ſuppoſe that thou haſt perſwaded an injury to be done to thy Neighbour, which others would have perſwaded if thou hadſt not, yet thou art ſtill obliged, becauſe thou really didſt cauſe the injury; juſt as they had been obliged if they had done it; and thou art not at all the leſſe bound by having perſons as ill inclined as thou wert.

2. He that commanded the injury to be done, is firſt bound: then, he that did it; and after theſe they alſo are obliged who did ſo aſſiſt, as without them the thing would not have been done. If ſatisfaction be made by any of the former, the latter is tyed to repentance, but no reſtitution: But if the injured perſon be not righted, every one of them is wholly guilty of the injuſtice, and therefore bound to reſtitution ſinglely and intirely.

3. Whoſoever intends a little injury to his Neighbour, and acts it, and by it a greater evil accidentally comes, he is obliged to make an intire reparation of all the injurie, of that which he intended, and of that which he intended not, but yet acted by his own inſtrument, going further then he at firſt purpoſed it. He that ſet fire on a plane Tree to ſpite his Neighbour, and the plane Tree ſet fire upon his Neighbours Houſe, is bound to pay for all the loſſe

Etiamſi partem damni dare noluiſti, in totum quaſi prudens dederis tenendus es. Ex toto n. noluiſſe debet qui imprudentia defenditur. *Senec. Controv.*

losse, because it did all arise from his own ill intention. It is like murder committed by a drunken person, *involuntary in some of the effect, but voluntary in the other parts of it*, and *in all the cause*, and therefore the guilty person is answerable for all of it. And when *Ariarathes* the Cappadocian King had but in wantonesse stop'd the mouth of the river *Melanus*, although he intended no evil, yet *Euphrates* being swell'd by that means, and bearing away some of the strand of Cappadocia did great spoil to the Phrygians and Galatians, and therefore by the Roman Senate was condemned in three hundred talents towards reparation of the damage. Much rather therefore when the lesser part of the evil was directly intended.

Involuntarium ortum ex voluntario censetur pro voluntario.

Strabo

4. He that hinders a charitable person from giving alms to a poor man is tyed to restitution, if he hindred him by fraud or violence. Because it was a right which the poor man had when the good man had designed and resolved it; and the fraud or violence hinders the effect, but not the purpose, and therefore he who used the deceit or the force is injurious, and did damage to the poor man. But if the alms were hindered onely by intreaty, the hinderer is not tyed to restitution, because intreaty took not liberty away from the giver, but left him still Master of his own act, and he had power to alter his purpose, and so long there was no injustice done. The same is the case of a Testator giving a legacy either by kindenesse, or by promise and common right. He that hinders the charitable Legacy by fraud or violence, or the due Legacy by intreaty is equally obliged to restitution. The reason of the latter part of this

Ἐλευθερία ἀδίκου ἔχουσιν χρῆσιν δι' αἰτησεως.

Eth. l. 5. c. 4

this case is, because he that intreats or perswades to a sin is as guilty as he that acts it: and if without his perswasion the sin and the injury would not be acted, he is in his kinde the intire cause, and therefore obliged to repair the injury as much as the person that does the wrong immediately.

5. He that refuses to do any part of his duty (to which he is otherwise obliged) without a bribe, is bound to restore that money, because he took it in his Neighbours wrong, and not as a salary for his labour, or a reward of his wisdom (for his stipend hath paid all that, or) he hath obliged himself to do it by his voluntary undertaking.

6. He that takes any thing from his Neighbour which was justly forfeited, but yet takes it not as a Minister of justice, but to satisfie his own revenge or avarice, is tyed to repentance but not to restitution. For my Neighbour is not the worse for my act, for thither the Law and his own demerits bore him, but because I took the forfeiture indirectly I am answerable to God, for my unhandsome, unjust, or uncharitable circumstances. Thus *Philip* of Macedon was reproved by *Aristides* for destroying the *Phocenses*; because although they deserved it, yet he did it not in prosecution of the law of Nations, but to enlarge his own dominions.

7. The heir of an oblig'd person is not bound to make restitution, if the obligation passed onely by a personal act: but if it passed from his person to his estate, then the estate passes with all its burden. If the Father by perswading his neighbour to do injustice be bound to restore, the action is extinguished by the death of the Father; because it was onely the Fathers

thers sin that bound him, which cannot directly binde the son; therefore the son is free. And this is so in all personal actions, unlesse where the civil Law interposes and alters the case.

These rules concern the persons that are obliged to make restitution: the other circumstances of it are thus described.

8. He that by fact, or word, or signe, either fraudulently, or violently does hurt to his Neighbours body, life, goods, good name, friends, or soul is bound to make restitution in the several instances, according as they are capable to be made. In all these instances we must separate intreaty and inticements from deceit or violence. If I perswade my Neighbour to commit adultery, I still leave him or her in their own power: and though I am answerable to God for my sin, yet not to my Neighbour. For I made her to be willing; yet she was willing [a], that is, the same at last as I was at first: but if I have used fraud, and made her to believe a lie [b], upon which confidence she did the act, and without it she would not (as if I tell a woman her Husband is dead, or intended to kill her, or is himself an adulterous man) or if I use violence, that is, either force her or threaten her with death, or a grievous wound, or any thing that takes her from the liberty of her choice, I am bound to restitution, that is, to restore her to a right understanding of things and to a full liberty, by taking from her the deceit or the violence.

a Δι' ἀλλοτριον ἔργον πλείει ἀδικεῖς. *Epict.*

b Πᾶσα ψυχὴ ἀκουσα στερεῖται τ' ἀληθείας. *Plato Non licet suffurari mentem vel Samaritani. R. Maimon. Can. Eth.*

9. An

9. An Adulterous person is tyed to restitu- of the injury, so far as it is reparable, and can be made to the wronged person; that is, to make provision for the children begotten in unlawful embraces, that they may do no injury to the legitimate by receiving a common portion: and if the injured person do account of it, he must satisfie him with money for the wrong done to his bed. He is not tyed to offer this, because it is no proper exchange, but he is bound to pay it, if it be reasonably demanded: for every man hath justice done him, when himself is satisfyed, though by a word, or an action, or a peny.

10. He that hath kild a man is bound to restitution by allowing such a maintenance to the children and neer relatives of the deceased as they have lost by his death, considering and allowing for all circumstances of the mans age, and health, and probability of living. And thus *Hercules* is said to have made expiation for the death of *Iphitus* whom he slew, by paying a mulct to his children.

Ὁ γὰρ ἀνὴρ, ἢ οἱ παῖδες, ἢ οἱ συγγενεῖς τῷ φονευθέντος ἐλαβον, ὅσου τινὰ ἐκεῖνο δέδοχε. *Mich. Ephes. ad 5. Eth.*

11. He that hath really lessened the fame of his neighbour by fraud or violence is bound to restore it by its proper instruments: such as are confession of his fault, giving testimony of his innocence or worth, doing him honour, or (if that will do it, and both parties agree) by money which answers all things.

Sic Vivianus respuit de injusta accusatione apud Gasiodor. 4. 41.

12. He that hath wounded his neighbour is tyed to the expences of the Surgeon & other incidences, and to repair whatever loss he sustains by his disability to work or trade: & the same is in the case of false imprisonment; in which cases

onely the real effect and remaining detriment are to be mended and repaired: for the action it self is to be punished or repented of, and enters not into the question of restitution. But in these and all other cases the injured person is to be restor'd to that perfect and good condition from which he was removed by my fraud or violence, so far as is possible. Thus a ravisher must repair the temporal detriment or injury done to the maid, and give her a dowry, or marry her if she desire it. For this restores her into that capacity of being a good wife, which by the injury was lost, as far as it can be done.

13. He that robbeth his Neighbour of his goods, or detains any thing violently or fraudulently, is bound not onely to restore the principall, but all its fruits and emoluments which would have accrued to the right owner during the time of their being detained. * By proportion to these rules, we may judge of the obligation that lyes upon all sorts of injurious persons: the sacrilegious, the detainers of tithes, cheaters of mens inheritances, unjust Judges, false witnesses and accusers, those that do fraudulently or violently bring men to sin, that force men to drink, that laugh at and disgrace vertue, that perswade servants to run away, or commend such purposes, violent persecutors of religion in any instance; and all of the same nature.

14. He that hath wronged so many, or in that manner (as in the way of daily trade) that he knows not in what measure he hath done it, or who they are; must redeem his fault by alms, and largesses to the poor, according to the value of his wrongful dealing, as neer as he can proportion it. Better it is to go begging to Heaven,

Heaven, then to go to Hell laden with the ſpoils of rapine and injuſtice.

15. The order of paying the debts of contract, or reſtitution, are in ſome inſtances ſet down by the civil laws of a kingdom, in which caſes their rule is to be obſerved: In deſtitution or want of ſuch rules, we are 1. to obſerve the neceſſity of the Creditor, 2. Then the time of the delay: and 3. The ſpecial obligations, of friendſhip or kindeneſſe: and according to theſe in their ſeveral degrees, make out reſtitution, if we be not able to do all that we ſhould: but if we be, the beſt rule is to do it as ſoon as we can, taking our accounts in this as in our humane actions, according to prudence, and civil or natural conveniences or poſſibilities; onely ſecuring theſe two things. 1. That the duty be not wholly omitted: and 2. That it be not deferred at all out of coveteouſneſſe, or any other principle that is vitious. Remember, that the ſame day in which *Zacheus* made reſtitution to all whom he had injured, the ſame day Chriſt himſelf pronounced that ſalvation was come to his houſe. ***

16. But beſides the obligation ariſing from contract or default, there is one of another ſort which comes from kindeneſſe, and the acts of charity and friendſhip. He that does me a favour hath bound me to make him a return of thankfulneſſe. The obligation comes not by covenant, not by his own expreſſe intention, but by the nature of the thing; and is a duty ſpringing up within the ſpirit of the obliged perſon, to whom it is more natural to love his friend, and to do good for good, then to return evil for evil: becauſe a man may forgive an injury, but he muſt never forget a good turne. *Luke* 19. 9. **Gratitude.*

For every thing that is excellent, and every thing that is profitable, whatſoever is good in it ſelf or good to me, cannot but be beloved; and what we love, we naturally cheriſh and do good to. He therefore that refuſes to do good to them whom he is bound to love, or to love that which did him good, is unnatural and monſtrous in his affections, and thinks all the world borne to miniſter to him, with a greedineſſe worſe then that of the ſea, which although it receives all rivers into it ſelf, yet it furniſhes the clouds and ſprings with a return of all thy need.

Our duty to benefactors is to eſteem and love their perſons: to make them proportionable returns of ſervice or duty, or profit, according as we can, or as they need, or as opportunity preſents it ſelf, and according to the greatneſſes of their kindneſſes: and to pray to God to make them recompence for all the good they they have done to us; which laſt office is alſo requiſite to be done for our *Creditors*, who in charity have relieved our wants.

Prayers to be ſaid in relation to the ſeveral Obligations and Offices of Juſtice.

A Prayer for the Grace of Obedience: to be ſaid by all perſons under Command.

O Eternal God, Great Ruler of Men and Angels, who haſt conſtituted all things in a wonderful order, making all the creatures ſub-

ject

ject to man, and one man to another, and all to thee, the last link of this admirable chain being fastned to the foot of thy throne: teach me to obey all those whom thou hast set over me, reverencing their persons, submitting indifferently to all their lawful commands, cheerfully undergoing those burdens which the publick wisdom and necessity shall impose upon me; at no hand murmuring against government, lest the Spirit of pride and mutiny, of murmur and disorder enter into me, and consigne me to the portion of the disobedient and rebellious, of the Despisers of dominion, and revilers of dignity. Grant this O holy God for his sake, who for his obedience to the Father hath obtained the glorification of eternal ages, our Lord and Saviour Jesus Christ. *Amen.*

Prayers for Kings and all Magistrates, for our Parents spiritual and natural, are in the following Letanies at the end of the fourth Chapter.

A Prayer to be said by Subjects, when their Land is invaded and overrun by barbarous or wicked people, enemies of the Religion, or the Government.

I.

O Eternal God, thou alone ruleſt in the Kingdoms of men, thou art the great God of battels and recompences, and by thy glorious wisdom, by thy Almighty power, & by thy secret providence, doest determine the events of war and the issues of humane counsels

and the returns of peace and victory, now at leaſt be pleaſed to let the light of thy countenance, and the effects of a glorious mercy, & a gracious pardon return to this Land. Thou ſeeſt how great evils we ſuffer under the power & tyranny of war, & although we ſubmit to, & adore thy juſtice in our ſufferings, yet be pleaſed to pity our miſery, to hear our complaints, and to provide us of remedy againſt our preſent calamities: let not the defenders of a righteous cauſe go away aſhamed, nor our counſels be for ever confounded, nor our parties defeated, nor religion ſuppreſſed, nor learning diſcountenanced, and we be ſpoiled of all the exteriour ornaments, inſtruments and advantages of piety, which thou haſt been pleaſed formerly to miniſter to our infirmities, for the intereſts of learning and religion. *Amen.*

II.

WE confeſſe dear God, that we have deſerved to be totally extinct and ſeparate from the Communion of Saints, and the comforts of Religion, to be made ſervants to ignorant, unjuſt and inferiour perſons, or to ſuffer any other calamitie which thou ſhalt allot us as the inſtrument of thy anger, whom we have ſo often provoked to wrath and jealouſie. Lord we humbly lye down under the burden of thy rod, begging of thee to remember our infirmities, and no more to remember our ſins, to ſupport us with thy ſtaff, to lift us up with thy hand, to refreſh us with thy gracious eye; and if a ſad cloud of temporal infelicities muſt ſtill encircle us, open unto us the window of Heaven, that with an eye of faith and hope we may ſee beyond the cloud, looking upon thoſe mercies which in thy ſecret providence and admi-

admirable wisdom thou designest to all thy servants, from such unlikely and sad beginnings. Teach us diligently to do all our duty, and cheerfully to submit to all thy will; and at last be gracious to thy people that call upon thee, that put their trust in thee, that have laid up all their hopes in the bosome of God, that besides thee have no helper. *Amen.*

A Prayer to be said by Parents for their Children.

O Almighty and most merciful Father, who hast promised children as a reward to the Righteous, and hast given them to me as a testimony of thy mercy, and an engagement of my duty; be pleased to be a Father unto them, and give them healthful bodies, understanding souls, and sanctified spirits, that they may be thy servants, and thy children all their dayes. Let a great mercy and providence lead them through the dangers and temptations and ignorances of their youth, that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, careful Tutors, holy example, innocent company, prudent counsel, and thy restraining grace, their duty to thee may be secured in the midst of a crooked and untoward generation; and if it seem good in thy eyes, let me be enabled to provide conveniently for the support of their persons, that they may not be destitute and miserable in my death; or if thou shalt call me off from this World by a more timely summons, let their portion be, thy care, mercy, and providence over their bodies and souls: and may they never live vitious lives,

nor dye violent or untimely deaths; but let them glorifie thee here with a free obedience, and the duties of a whole life, that when they have ſerved thee in their generations, and have profited the Chriſtian Common-wealth, they may be coheirs with Jeſus in the glories of thy eternal Kingdom, through the ſame, our Lord Jeſus Chriſt. *Amen.*

A Prayer to be ſaid by Maſters of Families, Curats, Tutors, or other obliged perſons for their charges.

O Almighty God, merciful and gracious, have mercy upon my Family [or Pupils, or Pariſhioners, &c.] and all committed to my charge: ſanctifie them with thy grace, preſerve them with thy providence, guard them from all evil by the cuſtody of Angels, direct them in the wayes of peace and holy Religion by my Miniſtery and the conduct of thy moſt holy Spirit, and conſigne them all with the participation of thy bleſſings and graces in this World, with healthful bodies, with good underſtandings, and ſanctified ſpirits to a full fruition of thy glories hereafter, through Jeſus Chriſt our Lord.

A Prayer to be ſaid by Merchants, Tradeſmen, and Handicrafts men.

O Eternal God, thou Fountain of juſtice, mercy and benediction, who by my education and other effects of thy providence haſt called me to this profeſſion, that by my induſtry I may in my ſmall proportion work together for the good of my ſelf and others: I humbly beg thy grace to guide me in my intention, and in the tranſaction of my affairs,

fairs that I may be diligent, just, and faithful: and give me thy favour, that this my labour may be accepted by thee as a part of my necessary duty, and give me thy blessing to assist and prosper me in my Calling, to such measures as thou shalt in mercy choose for me: and be pleased to let thy holy Spirit be for ever present with me, that I may never be given to covetousnesse and sordid appetites, to lying and falsehood, or any other base, indirect and beggerly arts, but give me prudence, honesty and Christian sincerity, that my trade may be sanctified by my Religion, my labour by my intention and thy blessing, that when I have done my portion of work thou hast allotted me, and improv'd the talent thou hast intrusted to me, and serv'd the Commion-wealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever blessed Saviour and Redeemer Jesus. *Amen.*

A Prayer to be said by Debtors and all persons obliged whether by crime or contract.

O Almighty God who art rich unto all, the treasure and Fountain of all good, of all justice, and all mercy, and all bounty, to whom we owe all that we are, and all that we have, being thy Debtors by reason of our sins, and by thy own gracious contract made with us in Jesus Christ: teach me in the first place to perform all my Obligations to thee, both of duty and thankfulnesse; and next enable me to pay my duty to all my friends, and my debts to all my Creditors, that none bee made miserable, or lessened in his estate by his kindenesse to me, or traffick with me.

Forgive me all those sins and irregular actions by which I entered into debt further then my necessity required, or by which such necessity was brought upon me: but let not them suffer by occasion of my sin. Lord reward all their kindnesse into their bosomes, and make them recompence where I cannot, and make me very willing in all that I can, and able for all that I am oblig'd to, or if it seem good in thine eyes to afflict me by the continuance of this condition, yet make it up by some means to them, that the prayer of thy servant may obtain of thee, at least to pay my debt in blessings. *Amen.*

II.

LOrd sanctifie and forgive all that I have tempted to evil by my discourse or my example: instruct them in the right way whom I have led to errour, & let me never run further on the score of sinne; but do thou blot out all the evils I have done, by the sponge of thy passion, and the blood of thy Crosse; and give me a deep and an excellent repentance, and a free and a gracious pardon, that thou mayest answer for me, O Lord, and enable me to stand upright in judgement; for in thee, O Lord, have I trusted, let me never be confounded. Pity me, and instruct me, guide me and support me, pardon me and save me, for my sweet Saviour Jesus Christ his sake. *Amen.*

A Prayer for Patron and Benefactours.

O Almighty GOD thou Fountain of all good, of all excellency both to Men and Angels, extend thine abundant favour and loving kindnesse to my Patron, to all my friends

friends and Benefactors: Reward them, and make them plentiful recompence for all the good which from thy merciful providence they have conveyed unto me: Let the light of thy countenance shine upon them, and let them never come into any affliction or sadnesse, but such as may be an instrument of thy glory and their eternal comfort. Forgive them all their sins; let thy Divinest Spirit preserve them from all deeds of Darknesse. Let thy ministring Angels guard their persons from the violence of the spirits of Darknesse: And thou who knowest every degree of their necessity by thy infinite wisdom, give supply to all their needs by thy glorious mercy, preserving their persons, sanctifying their hearts, and leading them in the wayes of righteousnesse, by the waters of comfort, to the land of eternal rest and glory, through Jesus Christ our Lord. *Amen.*

CHAP. IV.

Of Christian Religion.

REligion in a large sense does signifie the whole duty of Man, comprehending in it Justice, Charity, and Sobriety: because all these being commanded by God they become a part of that honour and worship which we are bound to pay to him. And thus the word is used in S. *James*, *Pure Religion and undefiled before God and the Father is this, To visit* *Iames* 1.27.

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the fatherleſſe and Widows in their affliction, and to keep himſelf unſpotted from the world. But in a more reſtrained ſenſe it is taken for that part of duty which particularly relates to God in our worſhippings and adoration of him, in confeſſing his excellencies, loving his perſon, admiring his goodneſſe, believing his Word, and doing all that which may in a proper and direct manner do him honour. It containes the duties of the firſt Table onely, and ſo it is called *Godlineſſe* *, and is by Saint *Paul*, diſtinguiſhed from *Juſtice* and *Sobriety*. In this ſenſe I am now to explicate the parts of it.

* *Tit.* 2.12.

Of the internal actions of Religion.

Thoſe I call the internal actions of Religion, in which the ſoul onely is imployed, and miniſters to God in the ſpecial actions of *Faith*, *Hope*, *and Charity*. *Faith* believes the revelations of God: *Hope* expects his promiſes: and *Charity* loves his excellencies and mercies. *Faith* gives our underſtanding to God: *Hope* gives up all the paſſions and affections to Heaven and heavenly things: and *Charity* gives the will to the ſervice of God. *Faith* is oppos'd to Infidelity: *Hope* to Deſpair: *Charity* to Enmity and Hoſtility; and theſe three ſanctifie the whole Man, and make our duty to God and obedience to his Commandments to be *choſen*, *reaſonable*, and *delightful*, and therefore to be *intire*, *perſevering*, and *univerſal*.

SECT. I.

Of Faith.

The Acts and Offices of Faith, are

1. TO believe every thing which God hath revealed to us; and when once we are convinced that God hath ſpoken it, to make no further enquiry, but humbly to ſubmit, ever remembring that there are ſome things which our underſtanding cannot fathom nor ſearch out their depth.

Demus Deum aliquid poſſe quod nos fateamur inveſtigare non poſſe. *S. Auguſt. l. 21. c. 8. 7. de Civitat.*

2. To believe nothing concerning God but what is honourable and excellent, as knowing that belief to be no honoring of God which entertains of him any diſhonourable thoughts. Faith is the parent of Charity, and whatſoever Faith entertains muſt be apt to produce love to God: but he that believes God to be cruel or unmerciful, or a rejoycer in the unavoidable damnation of the greateſt part of mankinde, or that he ſpeaks one thing and privately means another; thinks evil thoughts concerning God, and ſuch, as for which we ſhould hate a man, and therefore are great enemies of Faith, being apt to deſtroy charity. Our Faith concerning God muſt be as himſelf hath revealed and deſcribed his own excellencies: and in our diſcourſes we muſt remove from him all imperfection, and attribute to him all excellency.

3. To give our ſelves wholly up to Chriſt in heart and deſire to become Diſciples of his do-

doctrine with choice (besides conviction) being in the presence of God, but as Ideots, that is, without any principles of our own to hinder the truth of God; but sucking in greedily all that God hath taught us, believing it infinitely, and loving to believe it. For this is an act of Love reflected upon Faith, or an act of Faith leaning upon Love.

4. To believe all Gods promises, and that whatsoever is promised in Scripture shall on Gods part be as surely performed as if we had it in possession. This act makes us to rely upon God with the same confidence as we did on our Parents when we were children, when we made no doubt, but whatsoever we needed we should have it if it were in their power.

5. To believe also the conditions of the promise, or that part of the revelation which concerns our duty. Many are apt to believe the Article of remission of sins, but they believe it without the condition of repentance, or the fruits of holy life: and that is to believe the Article otherwise then God intended it. For the Covenant of the Gospel is the great object of Faith, and that supposes our duty to answer his grace; that God will be our God, so long, as we are his people; The other is not Faith but Flattery.

6. To professe publickly the doctrine of Jesus Christ, openly owning whatsoever he hath revealed and commanded, not being ashamed of the word of God, or of any practises enjoyned by it; and this, without complying with any mans interest, not regarding favor, nor being moved with good words, not fearing disgrace, or losse, or inconvenience, or death it self.

7. To

7. To pray without doubting, without weariness, without faintness, entertaining no jealousies, or suspitions of God, but being confident of Gods hearing us, and of his returns to us, whatsoever the manner or the instance be, that if we do our duty, it will be gracious and merciful.

These acts of Faith are in several degrees in the servants of Jesus: some have it but as a grain of mustard-seed, some grow up to a plant, some have the fulness of faith: but the least faith that is must be a perswasion so strong as to make us undertake the doing of all that duty which Christ built upon the foundation of believing; but we shall best discern the truth of our faith by these following signes. *S. Hierom* reckons three. *Dial. adver. Lucif.*

Signes of true Faith.

1. An earnest and vehement prayer: for it is impossible we should heartily believe the things of God and the glories of the Gospel, and not most importunately desire them. For every thing is desired according to our belief of its excellency and possibility.

2. To do nothing for vain glory, but wholly for the interests of religion, and these Articles we believe; valuing not at all the rumours of men, but the praise of God, to whom by faith, we have given up all our intellectual faculties.

3. To be content with God for our Judge, for our Patron, for our Lord, for our friend, desiring God to be all in all to us, as we are in our understanding and affections wholly his.

Adde to these.

4. To be a stranger upon earth in our affections, and to have all our thoughts and principal

cipal desires fixed upon the matters of Faith, the things of Heaven. For if a man were adopted heir to *Cæsar*, he would (if he believed it real and effective) despise the present, and wholly be at court in his Fathers eye; and his desires would outrun his swiftest speed, and all his thoughts would spend themselves in creating Ideas, and little phantastick images of his future condition. Now God hath made us Heirs of his Kingdom, and Coheirs with Jesus: if we believed this, we would think and affect, and study accordingly. But he that rejoyces in gain, and his heart dwells in the world, and is espoused to a fair estate, and transported with a light momentany joy, and is afflicted with losses, and amazed with temporal persecutions, and esteems disgrace, or poverty in a good cause to be intolerable, this man either hath no inheritance in Heaven, or believes none; and believes not that he is adopted to be the Son of God, the Heir of eternal Glory.

5. S. *James*'s signe is the best: [*Shew me thy faith by thy works*] Faith makes the Merchant diligent and venturous, and that makes him rich. *Ferdinando* of Arragon believed the story told him by *Columbus*, and therefore he furnished him with ships, and got the west Indies by his Faith in the undertaker. But *Henry* the seventh of *England* believed him not, and therefore trusted him not with shipping, and lost all the purchase of that Faith. It is told us by Christ [*He that forgives shall be forgiven.*] if we believe this, it is certain we shall forgive our enemies; for none of us all but need and desire to be forgiven. No man can possibly despise or refuse to desire such

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excellent glories as are revealed to them that that are ſervants of Chriſt: and yet we do nothing that is commanded us as a condition to obtain them. No man could work a dayes labor without faith: but becauſe he believes he ſhall have his wages at the dayes or weeks end, he does his duty. But he onely believes who does that thing which other men in the like caſes do, when they do believe. He that believes, money gotten with danger is better then poverty with ſafety, will venture for it in unknown lands or ſeas: and ſo will he that believes it better to get Heaven with labour, then to go to Hell with pleaſure.

6. *He that believes does not make haſte,* but waits patiently till the times of refreſhment come, and dares truſt God for the morrow, and is no more ſollicitous for next year, then he is for that which is paſt: and it is certain, that man wants faith who dares be more confident of being ſupplied when he hath money in his purſe, then when he hath it onely in bills of exchange from God: or that relyes more upon his own induſtry then upon Gods providence, when his own induſtry fails him. If you dare truſt to God when the caſe to humane reaſon ſeems impoſſible, and truſt to God then alſo out of choice, not becauſe you have nothing elſe to truſt to, but becauſe he is the onely ſupport of a juſt confidence, then you give a good teſtimony of your faith.

7. True *Faith* is confident, and will venture all the world upon the ſtrength of its perſuaſion. Will you lay your life on it, your eſtate, your reputation, that the doctrine of JESUS CHRIST is true in every Article? Then you have true Faith. But he that fears men more

more then God, believes men more then he believes in God.

8. Faith, if it be true, living, and justifying cannot be separated from a good life: it works miracles, makes a Drunkard become sober, a lascivious person become chast, a covetous man become liberal: *it overcomes the world, it works righteousnesse*, and makes us diligently to do, and cheerfully to suffer whatsoever God hath placed in our way to Heaven.

2 *Cor.* 13. 5. *Rom.* 8. 10.

The Means and Instruments to obtain Faith, are

1. An humble, willing, and docible minde, or desire to be instructed in the way of God: For persuasion enters like a sun-beam, gently, and without violence: and open but the window, and draw the curtain and the Sun of righteousnesse will enlighten your darknesse.

2. Remove all prejudice and love to every thing which may be contradicted by Faith: *How can ye believe* (said Christ) *that receive praise one of another?* An unchast man cannot easily be brought to believe that without purity he shall never see God. He that loves riches can hardly believe the doctrine of poverty and renunciation of the world: and alms and Martyrdom, and the doctrine of the crosse is folly to him that loves his ease and pleasures. He that hath within him any principle contrary to the doctrines of Faith, cannot easily become a Disciple.

3. Prayer which is instrumental to every thing hath a particular promise in this thing: *He that lacks wisdom let him ask it of God*: and, *if you give good things to your children, how much more shall your Heavenly Father give his Spirit to them that ask him.*

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4. The consideration of the Divine Omnipotence, and infinite wisdom, and our own ignorance, are great instruments of curing all doubting, and silencing the murmures of infidelity.

In rebus miris summa credendi ratio est omnipotentia creatoris. S. Aug.

5. Avoid all curiosity of inquiry into particulars, and circumstances and mysteries: for true faith is full of ingenuity, and hearty simplicity, free from suspicion, wise and confident, trusting upon generals without watching and prying into unnecessary or undiscernable particulars. No Man carries his bed into his field to watch how his corn grows; but believes upon the general order of Providence and Nature; and at Harvest findes himself not deceived.

6. In time of temptation be not busie to dispute, but relye upon the conclusion, and throw your self upon God, and contend not with him, but in prayer, and in the presence, and with the help of a prudent untempted guide; and be sure to esteem all changes of belief which offer themselves in the time of your greatest weakness (contrary to the perswasions of your best understanding) to bee temptations, and reject them accordingly.

7. It is a prudent course that in our health and best advantages we lay up particular arguments and instruments of perswasion and confidence, to be brought forth and used in the great day of expence; and that especially in such things in which we use to be most tempted, and in which we are least confident, and which are most necessary, and which commonly the Devil uses to assault us withal in the days of our visitation.

8. The wisdom of the Church of God is very

very remarkable in appointing Festivals or Holidayes, whose solemnity and Offices have no other special businesse but to record the Article of the day; such as, *Trinity Sunday*, *Ascension*, *Easter*, *Christmas-day*: and to those persons who can onely believe, not prove or dispute, there is no better instrument to cause the remembrance, and plain notion, and to endear the affection and hearty assent to the Article, then the proclaiming and recommending it by the festivity and joy of a Holy day.

Sect. II.

Of the Hope of a Christian.

Enchirid. c. 8.

FAith differs from Hope in the extension of its object, and in the intension of degree. Saint *Austin* thus accounts their differences: Faith is of all things revealed, good and bad, rewards and punishments, of things past, present, and to come, of things that concern us, and of things that concern us not: But Hope hath for its Object things onely that are good and fit to be hoped for, future, and concerning our selves: and because these things are offered to us upon conditions of which we may so fail as we may change our will; therefore our certainty is lesse then the adherences of faith; which (because Faith relyes onely upon one proposition, that is, the truth of the Word of God) cannot be made uncertain in themselves, though the object of our Hope may become uncertain to us, and so our possession: for it is infallibly certain, that

that there is Heaven for all the godly, and for me amongst them all, if I do my duty. But that I shall enter into Heaven is the object of my Hope, not of my Faith, and is so sure, as it is certain I shall persevere in the wayes of God.

The Acts of Hope, are

1. To relye upon God with a confident expectation of his promises; ever esteeming that every promise of God is a magazine of all that grace and relief which we can need in that instance for which the promise is made. *Every degree of hope is a degree of confidence.*

2. To esteem all the danger of an action and the possibilities of miscarriage, and every crosse accident that can intervene, to be no defect on Gods part, but either a mercy on his part, or a fault on ours: for then we shall be sure to trust in God when we see him to be our confidence, and our selves the cause of all mischances. *The hope of a Christian is prudent and religious.*

3. To rejoyce in the midst of a misfortune or seeming sadnesse, knowing that this may work for good, and will, if we be not wanting to our souls. This is a direct act of Hope to look through the cloud, and look for a beam of light from God, and this is called in Scripture, *Rejoycing in tribulation*, when *the God of hope fils us with all joy in believing*. *Every degree of hope brings a degree of joy.*

4. To desire, to pray, and to long for the great object of our hope, the mighty price of our high calling; and to desire the other things of this life, as they are promised, that is, so far as they are made necessary and useful to us in

in order to Gods glory, and the great end of ſouls. *Hope* and *Faſting* are ſaid to be the two wings of *Prayer*. Faſting is but as the wing of a Bird, but Hope is like the wing of an Angel ſoaring up to Heaven, and bears our prayers to the throne of Grace. Without Hope it is impoſſible to pray; but Hope makes our prayers reaſonable, paſſionate, and religious; for it relyes upon Gods promiſe, or experience, or providence, and ſtory. *Prayer is alwayes in proportion to our Hope, zealous and affectionate.*

5. Perſeverance is the perfection of the duty of hope, and its laſt act: and ſo long as our hope continues, ſo long we go on in duty and diligence: but he that is to raiſe a Caſtle in an hour, ſits down & does nothing towards it: and *Herod* the Sophiſter left off to teach his ſon, when he ſaw that 24 *Pages* appointed to wait on him, and called by the ſeveral Letters of the Alphabet could never make him to underſtand his letters perfectly.

Rules to govern our Hope.

1. *Let your Hope be moderate*, proportioned to your ſtate, perſon and condition, whether it be for gifts or graces, or temporal favours. It is an ambitious hope for a perſon whoſe diligence is like them that are leaſt in the Kingdom of Heaven, to believe themſelves endeard to God as the greateſt Saints, or that they ſhall have a throne equal to S. *Paul* or the bleſſed Virgin *Mary*. A Stammerer cannot with moderation hope for the gift of Tongues, or a Peaſant to become learned as *Origen*: or if a Beggar deſires or hopes to become a King, or aſks for a thouſand pound a year, we call him impudent, not paſſionate, much leſſe reaſonable.

ble. Hope that God will crown your endeavours with equal measures of that reward which he indeed freely gives, but yet gives according to our proportions. Hope for good success according to, or not much beyond the efficacy of the causes and the instrument, and let the Husbandman hope for a good Harvest, not for a rich Kingdom, or a victorious Army.

2. *Let your hope be well founded*, relying upon just confidences, that is, upon God according to his revelations and promises. For it is possible for a Man to have a vain hope upon God: and in matters of Religion it is presumption to hope that Gods mercies will be powred forth upon lazy persons that do nothing towards holy and strict walking, nothing (I say) but trust, and long for an event besides and against all disposition of the means. Every false principle in Religion is a Reed of *Egypt*, false and dangerous. * Relye not in temporal things upon uncertain prophecies, and Astrology, not upon our own wit or industry, not upon gold or friends, not upon Armies and *Princes*, expect not health from *Physicians* that cannot cure their own breath, much lesse their mortality: use all lawful instruments, but expect nothing from them above their natural or ordinary efficacy, and in the use of them from God expect a blessing. A hope that is easie and credulous is an arm of flesh, an ill supporter without a bone. *Jer.* 17. 5.

3. *Let your hope be without vanity*, or garishnesse of spirit, but sober, grave and silent, fixed in the heart, not born upon the lip, apt to support our spirits within, but not to provoke envy abroad.

4. Let your hope be of things possible, safe and

Di cosi fuori di credenza. Non voler far speranza.

and useful. He that hopes for an opportunity of acting his revenge, or lust, or rapine, watches to do himself a mischief. All evils of our selves or Brethren are objects of our fear, not hope: and when it is truly understood, things useless and unsafe can no more be wish'd for, then things impossible can be obtain'd.

5. *Let your hope be patient*, without tediousness of spirit, or hastiness of prefixing time. Make no limits or prescriptions to God, but let your prayers and endeavours go on still with a constant attendance on the periods of Gods providence. The Men of *Bethulia* resolved to wait upon God but five dayes longer. But deliverance stayed seven dayes, and yet came at last: and take not every accident for an argument of despair: but go on still in hoping, and begin again to work if any ill accident have interrupted you.

Means of Hope, and remedies against Despair.

The means to cure Despair, and to continue or increase Hope, are partly by consideration, partly by exercise.

1. Apply your minde to the cure of all the proper causes of Despair: and they are weakness of spirit, or violence of passion. He that greedily covets, is impatient of delay, and desperate in contrary accidents; and he that is little of heart, is also little of hope, and apt to sorrow and suspition.

μικρόψυχοι. μακρόλυποι.

2. Despise the things of the World, and be indifferent to all changes and events of providence; and for the things of God the promises are certain to be performed in kinde; & where there is lesse variety of chance, there

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is leſſe poſſibility of being mocked: but he that creates to himſelf thouſands of little hopes, uncertain in the promiſe, fallible in the event, and depending upon ten thouſand circumſtances (as are all the things of this World) ſhall often fail in his expectations, and be uſed to arguments of diſtruſt in ſuch hopes.

3. So long as your hopes are regular and reaſonable; though in temporal affairs, ſuch as are deliverance from enemies, eſcaping a ſtorm or ſhipwrack, recovery from a ſickneſſe, ability to pay your debts, &c. remember that there are ſome things ordinary, and ſome things extraordinary to prevent deſpair. *In ordinary*, Remember that the very hoping in God is an endearment of him, and a means to obtain the bleſſing [*I will deliver him becauſe he hath put his truſt in me.*] 2. There are in God all thoſe glorious Attributes and excellencies which in the nature of things can poſſibly create or confirm Hope. God is 1. Strong, 2. Wiſe. 3. True. 4. Loving. There cannot be added another capacity to create a confidence; for upon theſe premiſes we cannot fail of receiving what is fit for us. 3. God hath oblig'd himſelf by promiſe that we ſhall have the good of every thing we deſire: for even loſſes and denials ſhall *work for the good of them that fear God.* And if we will truſt the truth of God for performance of the general, we may well truſt his wiſdome to chooſe for us the particular. * But *the extraordinaries* of God are apt to ſupply the defect of all natural and humane poſſibilities. 1. God hath in many inſtances given extraordinary vertue to the active cauſes and inſtruments: to a jawbone to kill a multitude: to 300 Men to deſtroy

a great Army, to *Jonathan* and his Armour-bearer to rout a whole Garrison. 2. He hath given excellent sufferance and vigorousnesse to the sufferers, arming them with strange courage, heroical fortitude, invincible resolution, and glorious patience: and thus, he layes no more upon us then we are able to bear: for when he increases our sufferings, he lessens them by increasing our patience. 3. His providence is extraregular and produces strange things beyond common rules: and he that lead Israel through a Sea, and made a Rock powre forth waters, and the Heavens to give them bread and flesh, and whole Armies to be destroyed with phantastick noises, and the fortune of all *France* to be recovered and intirely revolv'd by the arms and conduct of a Girle against the torrent of the *English* fortune and Chivalry; can do what he please, and still retains the same affections to his people, and the same providence over mankinde as ever: and it is impossible for that Man to despair, who remembers that *his Helper is Omnipotent*, and can do what he please: let us rest there a-while; he can if he please: And he is *infinitely loving*: willing enough; and he is *infinitely wise*, choosing better for us then we can do for our selves. This in all ages and chances hath supported the afflicted people of God and carried them on dry ground through a red Sea. God invites and cherishes the hopes of Men by all the variety of his providence.

Heb. 2.18.

4. If your case be brought to the last extremity, and that you are at the pits brink, even the very Margent of the Grave, yet then despair not; at least put it off a little longer: and remember that whatsoever final accident take away

away all hope from you, if you ſtay a little longer, and in the mean while bear it ſweetly, it will alſo take away all deſpair too. For when you enter into the Regions of death, you reſt from all your labours and your fears.

5. Let them who are tempted to deſpair of their ſalvation, conſider how much Chriſt ſuffered to redeem us from ſin and its eternal puniſhment: and he that conſiders this, muſt needs believe, that the deſires w^ch God had to ſave us were not leſſe then infinite, and therefore not eaſily to be ſatisfied without it.

6. Let no Man deſpair of Gods mercies to forgive him, unleſſe he be ſure that his ſinnes are greater then Gods mercies. If they be not, we have much reaſon to hope that the ſtronger ingredient will prevail ſo long as we are in the time and ſtate of repentance, and within the poſſibilities and latitude of the Covenant; and as long as any promiſe can but reflect upon him with an oblique beam of comfort. Poſſibly the Man may erre in his judgement of circumſtances, and therefore let him fear: but becauſe it is not certain he is miſtaken, let him not deſpair.

7. Conſider that God who knows all the events of Men, and what their final condition ſhall be, who ſhall be ſaved, and who will periſh, yet he treateth them as his own, calls them to be his own, offers fair conditions as to his own, gives them bleſſings, arguments of mercy, and inſtances of fear to call them off from death, and to call them home to life, and in all this ſhews no deſpair of happineſſe to them, and therefore much leſſe ſhould any Man deſpair for himſelf, ſince he never was able to reade the Scrols of the eternal predeſtination.

8. Remember that deſpair belongs onely to paſſionate Fools or Villains, (ſuch as were *Achitophel* and *Judas*) or elſe to Devils and damned perſons: and as the hope of ſalvation is a good diſpoſition towards it; ſo is deſpair a certain conſignation to eternal ruine. A Man may be damned for deſpairing to be ſaved. Deſpair is the proper paſſion of damnation. *God hath placed truth and felicity in Heaven: Curioſity and repentance upon Earth: but miſery and deſpair are the portions of Hell.*

V. Bede.

9. Gather together into your ſpirit, and its treaſure-houſe [the Memory] not onely all the promiſes of GOD, but alſo the remembrances of experience, and the former ſenſes of the Divine favours, that from thence you may argue from times paſt to the preſent, and enlarge to the future, and to greater bleſſings. For although the conjectures and expectations of Hope are not like the concluſions of Faith, yet they are a Helmet againſt the ſcorchings of Deſpair in temporal things, and an anchor of the ſoul ſure and ſtedfaſt againſt the fluctuations of the Spirit in matters of the ſoul. Saint *Bernard* reckons divers principles of Hope by enumerating the inſtances of the Divine Mercy; and wee may by them reduce this rule to practiſe in the following manner. 1. GOD hath preſerved mee from many ſinnes; his mercies are infinite, I hope he will ſtill preſerve me from more, and for ever *. 2. I have ſinned and GOD ſmote me not: his mercies are ſtill over the penitent, I hope he will deliver me from all the evils I have deſerved. He hath forgiven me many ſins of malice, and therefore ſurely he will pity my in-

infirmities. * 3. God visited my heart, and chang'd it: he loves the work of his own hands, and so my heart is now become: I hope he will love this too. * 4. When I repented he receiv'd me graciously; and therefore I hope if I do my endeavour he will totally forgive me. 5. He help'd my slow and beginning endeavours, and therefore I hope he will lead me to perfection. * 6. When he had given me something first, then he gave me more. I hope therefore he will keep me from falling, and give me the grace of perseverance. * 7. He hath chosen me to be a Disciple of Christs institution; he hath elected me to his Kingdom of grace, and therefore I hope also, to the Kingdom of his glory. * 8. He died for me when I was his enemy, and therefore I hope he will save me when he hath reconcil'd me to him, & is become my friend. * 9. *God hath given us his Son, how should not he with him give us all things else?* All these S. *Bernard* reduces to these three Heads, as the instruments of all our hopes. 1. The charity of God adopting us. 2. The truth of his promises. 3. The power of his performance: which if any truly weighs, no infirmity or accident can break his hopes into undiscernable fragments, but some good planks will remain after the greatest storm and shipwrack. This was S. *Pauls* instrument: *Experience begets hope, and hope maketh not ashamed.*

10. Do thou take care onely of thy duty, of the means and proper instruments of thy purpose, and leave the end to God: lay that up with him, and he will take care of all that is intrusted to him: and this being an act of confidence in God, is also a means of security to thee.

11. By ſpecial arts of ſpiritual prudence and arguments ſecure the confident belief of the Reſurrection, and thou canſt not but hope for every thing elſe which you may reaſonably expect, or lawfully deſire upon the ſtock of the Divine mercies and promiſes.

12. If a deſpair ſeizes you in a particular temporal inſtance, let it not defile thy ſpirit with impure mixture, or mingle in ſpiritual conſiderations; but rather let it make thee fortifie thy ſoul in matters of Religion, that by being thrown out of your Earthly dwelling and confidence, you may retire into the ſtrengths of grace, and hope the more ſtrongly in that, by how much you are the more defeated in this, that deſpair of a fortune or a ſucceſſe, may become the neceſſity of all vertue.

Sect. 3.

Of Charity, or the love of God.

LOve is the greateſt thing that God can give us, for himſelf is love, and it is the greateſt thing we can give to God, for it will alſo give our ſelves, and carry with it all that is ours. The Apoſtle cals it the band of perfection; it is *the Old*, and it is *the New*, and it is *the great Commandement*, and it is all the Commandements, for it *is the fulfilling of the Law*. It does the work of all other graces without any inſtrument but its own immediate vertue. For as the love to ſinne makes a Man ſinne againſt all his own reaſon,

reaſon, and all the diſcourſes of wiſdom, and all the advices of his friends, and without temptation, and without opportunity: ſo does the love of God, it makes a man chaſt without the laborious arts of faſting and exteriour diſciplines, temperate in the midſt of feaſts, and is active enough to chooſe it without any intermedial appetites, and reaches at Glory thorough the very heart of Grace, without any other arms but thoſe of Love. It is a grace that loves God for himſelf, and our Neighbours for God. The conſideration of Gods goodneſſe and bounty, the experience of thoſe profitable and excellent emanations from him, may be, and moſt commonly are the firſt motive of our love: but when we are once entred, and have taſted the goodneſſe of God, we love the ſpring for its own excellency, paſſing from paſſion to reaſon, from thanking to adoring, from ſence to ſpirit, from conſidering our ſelves, to an union with God: and this is the image and little repreſentation of Heaven; it is beatitude in picture, or rather the infancy and beginnings of glory.

We need no incentives by way of ſpecial enumeration to move us to the love of God, for we cannot love any thing for any reaſon real or imaginary, but that excellency is infinitely more eminent in God. There can but two things create love, *Perfection* and *Uſefulneſſe*: to which anſwer on our part, firſt *admiration*, and 2. *Deſire*: and both theſe are centred in love. *For the entertainment of the firſt*, there is in God an infinite nature, immenſity or vaſtneſſe without extenſion or limit, Immutability, Eternity, Omnipotence, Omniſcience, Holineſſe, Dominion, Providence, Bounty, Mercy, Juſtice,

Perfection in himself, and the end to which all things and all actions must be directed, and will at last arrive. The consideration of which may be heightened, if we consider our distance from all these glories: Our smallnesse and limited nature, our nothing, our inconstancy, our age like a span, our weaknesse and ignorance, our poverty, our inadvertency, and inconsideration, our disabilities and disaffections to do good, our harsh natures and unmerciful inclinations, our universal iniquitie, and our necessities and dependencies, not onely on God originally, and essentially, but even our need of the meanest of Gods creatures, and our being obnoxious to the weakest and the most contemptible. But *for the entertainment of the second* we may consider that in him is a torrent of pleasure for the voluptuous, he is the fountain of honour for the ambitious, an inexhaustible treasure for the covetous: our vices are in love with phantastick pleasures and images of perfection, which are truely and really to be found no where but in God. And therefore our vertues have such proper objects, that it is but reasonable they should all turn into love: for certain it is that this love will turn all into vertue. For in the scrutinies for righteousnesse and judgement, *when it is inquired whether such a person be a good man or no, the meaning is not, what does he believe, or what does he hope, but what he loves?*

S. Aug. lib. 2. confes. cap. 6.

The acts of Love to God, are

1. Love does all things which may please the beloved person, it performs all his commandments: and this is one of the greatest instances and arguments of our love that God requires

of

of us. [This is love that we keep his commandments. *Love is obedient.*

2. It does all the intimations and secret significations of his pleasure whom we love: and this is an argument of a great degree of it The first instance is it that makes the love accepted: but this gives a greatnesse and singularity to it. The first is the least, and lesse then it cannot do our duty; but without this second, we cannot come to perfection. *Great love is also plyant and inquisitive* in the instances of its expression.

3. Love gives away all things that so he may advance the interest of the beloved person: it relieves all that he would have relieved, and spends it self in such real significations as it is enabled withall. He never loved God that will quit any thing of his Religion, to save his money. *Love is alwayes liberal and communicative.*

4. It suffers all things that are imposed by its beloved, or that can happen for his sake, or that intervenes in his service, cheerfully, sweetly, willingly, expecting that God should turn them into good, and instruments of felicity. *Charity hopeth all things, endureth all things. Love is patient* and content with any thing so it be together with its beloved. 1 Cor. 13.

5. Love is also impatient of any thing that may displease the beloved person, hating all sin as the enemy of its friend; for love contracts all the same relations and marries the same friendships, and the same hatreds; and all affection to a sin is perfectly inconsistent with the love of God, love is not divided between God and Gods enemy: we must love God with all our heart, that is, give him a whole and undivided affection, having love for nothing els

but such things which he allows, and which he commands, or loves himself.

6. *Love endeavours for ever to be present*, to converse with, to enjoy, to be united with its object, loves to be talking of him, reciting his praises, telling his stories, repeating his words, imitating his gestures, transcribing his copy in every thing; and every degree of union and every degree of likeness is a degree of love; and it can endure any thing but the displeasure and the absence of its beloved. For we are not to use God and Religion, as men use perfumes, with which they are delighted when they have them, but can very well be without them. True charity is restless till it enjoyes God in such instances in which it wants him: it is like hunger and thirst, it must be fed or it cannot be answered, and nothing can supply the presence, or make recompence for the absence of God, or of the effects of his favour, and the light of his countenance.

Amoris ut morsum qui vere sentit.

7. *True love in all accidents looks upon the beloved person*, and observes his countenance, and how he approves or disproves it, and accordingly looks sad or cheerful. He that loves God is not displeased at those accidents which God chooses, nor murmurs at those changes which he makes in his family, nor envies at those gifts he bestowes, but chooses as he likes, and is ruled by his judgement, and is perfectly of his persuasion, loving to learn where God is the Teacher, and being content to be ignorant or silent where he is not pleased to open himself.

8. *Love is curious of little things*: of circumstances and measures, and little accidents,

not

not allowing to it ſelf any infirmity, which it ſtrives not to maſter: aiming at what it cannot yet reach at, deſiring to be of an Angelical purity and of a perfect innocence, and a Seraphical fervour, and fears every image of offence, is as much afflicted at an idle word, as ſome at an act of adultery, and will not allow to it ſelf ſo much anger as will diſturb a childe; nor endure the impurity of a dream; and this is the curioſity and niceneſſe of divine Love; this is *the fear of God*, and is the daughter and production of Love.

Plutarchus citans carmen de ſuo Apolline, adjecit ex Herodoto quaſi de ſuo, de eo os meum continens eſto.

The Meaſures and Rules of Divine Love.

But becauſe this paſſion is pure as the brighteſt and ſmootheſt mirrour, and therefore is apt to be ſullyed with every impurer breath, we muſt be careful that our love to God be governed by theſe meaſures.

1. That our love be ſweet, even and full of tranquility, having in it no violences or tranſportations, but going on in a courſe of holy actions and duties which are proportionable to our condition, and preſent ſtate; not to ſatisfie all the deſire, but all the probabilities and meaſures of our ſtrength. A new beginner in religion hath paſſionate and violent deſires, but they muſt not be the meaſure of his actions: But he muſt conſider his ſtrength, his late ſickneſſe and ſtate of death, the proper temptations of his condition, and ſtand at firſt upon his defence, not go to ſtorm a ſtrong Fort, or attaque a potent enemy, or do heroical actions and fitter for gyants in Religion. Indiſcreet violences

lences, and untimely forwardneſſe are the rocks of religion againſt which tender ſpirits often ſuffer ſhipwrack.

2. Let our love be prudent and without illuſion: that is, that it expreſſe it ſelf in ſuch inſtances which God hath choſen, or which we chooſe our ſelves by proportion to his rules and meaſures. Love turns into doting when religion turns into Superſtition. No degree of love can be imprudent, but the expreſſions may: we cannot love God too much, but we may proclaim it in undecent manners.

3. Let our love be firm, conſtant and inſeparable, not coming and returning like the tide, but deſcending like a never failing river, ever running into the Ocean of Divine excellency, paſſing on in the chanels of duty and a conſtant obedience, and never ceaſing to be what it is, till it comes to be what it deſires to be; ſtill being a river till it be turned into ſea and vaſtneſſe, even the immenſitie of a bleſſed Eternity.

Although the conſideration of the Divine excellencies and mercies be infinitely ſufficient to produce in us love to God (who is inviſible and yet not diſtant from us, but we feel him in his bleſſings, he dwells in our hearts by faith, we feed on him in the Sacrament, and are made all one with him in the incarnation and glorifications of Jeſus) yet that we may the better enkindle and encreaſe our love to God, the following advices are not uſeleſſe.

Helps to encreaſe our love to God; by way of exerciſe.

1. Cut off all earthly and ſenſual loves, for they

they pollute and unhallow the pure & Spiritual love. Every degree of inordinate affection to the things of this world, and every act of love to a ſin is a perfect enemy to the love of God: and it is a great ſhame to take any part of our affection from the eternal God to beſtow it upon his creature in defiance of the Creator, or to give it to the Devil, our open enemy, in diſparagement of him who is the fountain of all excellencies and Cœleſtial amities.

2. Lay fetters and reſtraints upon the imaginative and phantaſtick part: becauſe our fancie being an imperfect and higher facultie is uſually pleaſed with the entertainment of ſhadowes and gauds; and becauſe the things of the world fill it with ſuch beauties and phantaſtick imagery, the fancy preſents ſuch objects as amiable to the affections, and elective powers. Perſons of fancy, ſuch as are women and children have alwayes the moſt violent loves; but therefore if we be careful with what repreſentments we fill our fancy, we may the ſooner rectifie our loves. To this purpoſe, it is good that we tranſplant the inſtruments of fancy into religion: and for this reaſon muſick was brought into Churches, and ornaments, and perfumes, and comely garments, and ſolemnities, and decent ceremonies, that the buſie and leſſe diſcerning fancy being bribed with its proper objects may be inſtrumental to a more cœleſtial and ſpiritual love.

3. Remove ſolicitude or worldly cares, and multitudes of ſecular buſineſſes; for if theſe take up the intention and actual application of our thoughts and our imployments, they will alſo poſſeſſe our paſſions; which if they be filled with one object though ig-

noble

noble, cannot attend another though more excellent. We alwayes contract a friendſhip and relation with thoſe with whom we converſe: our very Countrey is dear to us for our being in it: and the Neighbours of the ſame Village, and thoſe that buy and ſell with us have ſeized upon ſome portions of our love, and therefore if we dwell in the affairs of the World, we ſhall alſo grow in love with them; and all our love, or all our hatred, all our hopes, or all our fears, which the eternal God would willingly ſecure to himſelf, and eſteem amongſt his treaſures and precious things, ſhall be ſpent upon trifles and vanities.

4. Do not onely chooſe the things of God, but ſecure your inclinations and aptneſſes for God and for Religion. For it will be a hard thing for a Man to do ſuch a perſonal violence to his firſt deſires, as to chooſe whatſoever he hath no minde to. A Man will many times ſatisfie the importunity and daily ſolicitations of his firſt longings: and therefore there is nothing can ſecure our loves to God, but ſtopping the natural Fountains, and making Religion to grow neer the firſt deſires of the ſoul.

5. Converſe with God by frequent prayer. In particular, deſire that your deſires may be right, and love to have your affections regular and holy: To which purpoſe make very frequent addreſſes to God by ejaculations and communions, and an aſſiduous daily devotion: Diſcover to him all your wants, complain to him of all your affronts, do as *Hezekiah* did, lay your miſfortunes and your ill news before him, *ſpread them before the Lord*, call to him for health, run to him for counſel, beg of him for pardon; and it is as natural to love him to whom

whom we make such addresses, and of whom we have such dependancies, as it is for children to love their parents.

6. Consider the immensity and vastnesse of the Divine love to us, expressed in all the emanations of his providence. 1. *In his Creation.* 2. *In his conservation of us.* For it is not my Prince or my Patron, or my Friend that supports me, or relieves my needs, but God, who made the Corn that my friend sends me, who created the Grapes and supported him, who hath as many dependances, and as many naturall necessities, and as perfect disabilities as my self. God indeed made him the instrument of his providence to me, as he hath made his own Land or his own Cattel to him: with this onely difference, that God by his ministration to me intends to do him a favour and a reward, which to natural instruments he does not. 3. In giving his Son. 4. In forgiving our sins. 5. In adopting us to glory: and ten thousand times ten thousand little accidents and instances happning in the doing every of these; and it is not possible but for so great love we should give love again, for *God* we should give *Man*, for felicity we should part with our misery. Nay, so great is the love of the holy Jesus, God incarnate, that he would leave all his triumphant glories, and dye once more for Man, if it were necessary for procuring felicity to him.

Sic Jesus dixit S. Cyro apud Dionysium epist. ad Demophilum.

In the use of these instruments love will grow in several knots and steps like the Sugar-canes of India according to a thousand varieties in the person loving, and it will be great or lesse in several persons, and in the same, according to his growth in Christianity: but in general discoursing there are but two states of

of love, and those are *Labour of love*, and the *zeal of love*: the first is duty, the second is perfection.

The two states of love to God.

The least love that is, must be *obedient, pure, simple, and communicative*: that is, it must exclude all affection to sin, and all inordinate affection to the World; and must be expressive according to our power, in the instances of duty, and must be love for loves sake; and of this love Martyrdom is the highest instance; that is, a readiness of minde rather to *suffer* any evil then *to do* any. Of this our blessed Saviour affirmed; *That no man had greater love then this:* that is, this is the highest point of duty, the greatest love that God requires of Man. And yet he that is the most imperfect must have this love also in preparation of minde, and must differ from another in nothing, except in the degrees of promptness and alacrity. And in this sense, he that loves God truly (though but with a beginning and tender love) yet he loves God with all his heart, that is, with that degree of love which is the highest point of duty, and of Gods charge upon us; and he that loves God with all his heart, may yet increase *with the increase of God*, just as there are degrees of love to God among the Saints, and yet each of them love him with all their powers and capacities.

2. But the greater state of love is the *zeal of love*, which runs out into excrescencies, and suckers like a fruitful and pleasant tree, or bursting into gums, and producing fruits, not of a monstrous, but of an extraordinary and heroical greatness. Concerning which, these cautions are to be observed. *Cautions.*

Cautions and rules concerning zeal.

1. If zeal be in the beginnings of our ſpiritual birth, or be ſhort *, ſudden and tranſient, or be a conſequent of a mans natural temper, or come upon any cauſe, but after a long growth of a temperate and well regulated love, it is to be ſuſpected for paſſion, and forwardneſſe, rather then the vertical point of love.

* Καλον το ζηλεῦσθαι ἐν καλῳ παντοτε Gal. 4. 18.

2. That zeal onely is good which in a fervent love hath temperate expreſſions. For let the affection boyl as high as it can, yet if it boyl over into irregular and ſtrange actions, it will *have but few*, but *will need many excuſes*. *Elijah* was zealous for the Lord of Hoſts, and yet he was ſo tranſported with it, that he could not receive anſwer from God, till by Muſick he was recompos'd and tam'd: and *Moſes* broke both the Tables of the Law by being paſſionately zealous againſt them that brake the firſt.

3. Zeal muſt ſpend its greateſt heat principally in thoſe things that concern our ſelves; but with great care and reſtraint in thoſe that concern others.

4. Remember that zeal being an excreſcence of Divine love, muſt in no ſenſe contradict any action of love: Love to God includes love to our Neighbour, and therefore no pretence of zeal for Gods * glory muſt make us uncharitable to our brother, for that is juſt ſo pleaſing to God, as hatred is an act of love. Phil. 3. 6.

5. That zeal that concernes others, can ſpend it ſelf in nothing but arts, and actions and charitable inſtrumens for their good: and when it concernes the good of many that one ſhould ſuffer, it muſt bee done by perſons of a competent authority,

and

and in great neceſſity, in ſeldom inſtances, according to the Law of God or Man; but never by private right, or for trifling accidents, or in miſtaken propoſitions. The Zealots in the Old Law had authority to transfix and ſtab ſome certain perſons; but GOD gave them warrant; it was in the caſe of Idolatry, or ſuch notorious huge crimes; the danger of which was inſuportable, and the cognizance of which was infallible: And yet that warrant expired with the Synagogue.

6. Zeal in the inſtances of our own duty, and perſonal deportment is more ſafe then in matters of counſel, and actions beſides our juſt duty, and tending towards perfection. Though in theſe inſtances there is not a direct ſin, even where the zeal is leſſe wary, yet there is much trouble and ſome danger: (as, if it be ſpent in the too forward vowes of Chaſtity, and reſtraints of natural and innocent liberties.)

7. Zeal may be let looſe in the inſtances of internal, perſonal, and ſpiritual actions, that are matters of direct duty: as in prayers, and acts of adoration, and thankſgiving, and frequent addreſſes: provided that no indirect act paſſe upon them to defile them; ſuch as complacency, and opinions of ſanctity, cenſuring others, ſcruples and opinions of neceſſity, unneceſſary fears, ſuperſtitious numbrings of times and houres; but let the zeal be as forward as it will, as devout as it will, as Seraphicall as it will in the direct addreſſe and entercourſe with God, there is no danger, no tranſgreſſion.

Do

Do all the parts of your duty as earnestly as if the salvation of all the world, and the whole glory of God, and the confusion of all Devils, and all that you hope or desire did depend upon every one action.

Lavora come se tu havessi a compar ogni hora: adora come se tu havessi a morir allhora.

8. Let zeal be seated in the will and choice, and regulated with prudence and a sober understanding, not in the fancies and affections; for *these* will make it full of noise and empty of profit, but *that* will make it deep and smooth, material and devout. *Rom.* 10. 2.

The summe is this: That, zeal is not a direct duty, no where commanded for it self, and is nothing but a forwardnesse and circumstance of another duty; and therfore is then onely acceptable when it advances the love of God and our Neighbours, whose circumstance it is: That zeal is onely safe, onely acceptable which increases charity directly; and because love to our Neighbour, and obedience to God are the two great portions of charity, we must never account our zeal to be good, but as it advances both these, if it be in a matter that relates to both; or severally, if it relates severally. *S. Pauls* zeal was expressed in preaching without any offerings or stipend, in travelling, in spending and being spent for his flock, in suffering, in being willing to be accursed for love of the people of God, and his Countreymen: Let our zeal be as great as his was, so it be in affections to others, but not at all in angers against them: In the first then is no danger; in the second there is no safety. In brief; let your zeal (if it must be expressed in anger) be alwayes more severe against thy * self, then against others. *Titus* 2. 14. *Revel.* 3. 19. *2Cor 7. 11.

The

The other part of Love to God is Love to our Neighbour, for which I have reserved the Paragraph of Alms.

Of the external actions of Religion.

Religion teaches us to present to God our bodies as well as our souls; for God is the Lord of both; and if the body serves the soul in actions natural and civil, and intellectual, it must not be eased in the onely offices of Religion, unlesse the body shall expect no portion of the rewards of Religion, such as are resurrection, reunion, and glorification. *Our bodies* are to God *a living sacrifice*, and to *present them to God* is *holy and acceptable*.

Rom. 12. 1.

The actions of the body as it serves to religion, and as it is distinguished from Sobriety and Justice; either relate to the word of God, or to prayer, or to repentance, and make these kindes of external actions of religion. 1. Reading and hearing the word of God. 2. Fasting and corporal austerities, called by *S. Paul*, *bodily exercise*. 3. Feasting or keeping dayes of publick joy and thanksgiving.

SECT. IV.

Of Reading, or Hearing the Word of God.

READING and Hearing the word of God are but the several circumstances of the same duty; instrumental especially to faith, but consequently to all other graces of the Spirit

Spirit. It is all one to us whether by the eye or by the eare the Spirit conveyes his precepts to us. If we hear S. *Paul* saying to us, that [*Whoremongers and Adulterers God will judge*:] or read it in one of his Epistles; in either of them we are equally and sufficiently instructed. The Scriptures read are the same thing to us, which the same doctrine was, when it was preached by the Disciples of our blessed Lord; and we are to learn of either with the same dispositions. There are many that cannot reade the word, and they must take it in by the ear; and they that can reade, finde the same word of God by the eye. It is necessary that all men learn it some way or other, and it is sufficient in order to their practise that they learn it any way. *The word of God* is all those Commandments and Revelations, those promises and threatnings, the stories and sermons recorded in the Bible: nothing else is *the word of God*, that we know of, by any certain instrument. The good books and spiritual discourses, the sermons or homilies written or spoken by men are but *the word of men*, or rather explications of, and exhortations according to the *Word of God*: but of themselves they are not the *Word of God*. In a Sermon, the Text onely is in a proper sence to be called *Gods Word*: and yet good Sermons are of great use and convenience for the advantages of Religion. He that preaches an hour together against drunkennesse with the tongue of men or Angels, hath spoke no other word of God but this [*Be not drunk with wine wherein there is excesse*:] and he that writes that Sermon in a book, and publishes that book, hath preached to all that reade it, a louder Sermon then could

could be ſpoken in a Church. This I ſay to this purpoſe that we may ſeparate truth from error, popular opinions from ſubſtantial Truths. For God preaches to us in the Scripture, and by his ſecret aſſiſtances and ſpiritual thoughts and holy motions: Good men preach to us when they by popular arguments, and humane arts and complyances expound and preſſe any of thoſe doctrines which God hath preached unto us in his holy Word. But

1. The Holy Ghoſt is certainly the beſt Preacher in the world, and the words of Scripture the beſt ſermons.

2. All the doctrine of ſalvation is plainly ſet down there, that the moſt unlearned perſon by hearing it read, may underſtand all his duty. What can be plainer ſpoken then this, [*Thou ſhalt not kill. Be not drunk with wine: Husbands love your wives: whatſoever ye would that men ſhould do to you, do ye ſo to them*] The wit of man cannot more plainly tell us our duty, or more fully, then the Holy Ghoſt hath done already.

3. Good ſermons, and good books are of excellent uſe: but yet they can ſerve no other end but that we practiſe the plain doctrines of Scripture.

4. What *Abraham* in the parable ſaid concerning the brethren of the rich man, is here very proper: *They have Moſes and the Prophets let them hear them: But if they refuſe to hear theſe, neither will they believe though one ſhould ariſe from the dead* to preach unto them.

Luke 16.29, 31.

5. Reading the holy Scriptures is a duty expreſſely * commanded us, and is called in Scripture [**Preaching*:] all other preaching is the

**Deut* 31.13.

Luke 24. 45. *Matth.* 22. 29. *Acts* 15. 21. *Revel.* 1. 3. 2 *Tim.* 3. 16.

effect

effect of humane skill and industry, and although of great benefit, yet it is but an Ecclesiastical ordinance; the Law of God concerning Preaching, being expressed in the matter of reading the Scriptures, and hearing that word of God, *which is*, and *as it is* there described.

But this duty is reduced to practise in the following Rules.

Rules for hearing or reading the word of God.

1. Set apart some portion of thy time according to the opportunities of thy calling and necessary imployment, for the reading of holy Scripture; and if it be possible, every day reade or hear some of it read: you are sure that book teaches all truth, commands all holinesse, and promises all happinesse.

2. When it is in your power to choose, accustome your self to such portions which are most plain and certain duty, and which contain the story of the Life and Death of our blessed Saviour. Read the Gospels, the Psalms of *David*; and especially those portions of Scripture which by the wisdom of the Church are appointed to be publikely read upon Sundayes and holy-dayes, *viz.* the Epistles and Gospels. In the choice of any other portions, you may advise with a Spiritual Guide, that you may spend your time with most profit.

3. Fail not, diligently to attend to the reading of holy Scriptures upon those dayes wherein it is most publickly and solemnly read in Churches: for at such times, besides the learning our duty, we obtain a blessing along with it, it becoming to us upon those dayes apart of the solemn Divine worship.

4. When

4. When the word of God is read or preached to you, be ſure you be of a ready heart and minde, free from worldly cares and thoughts, diligent to hear, careful to mark, ſtudious to remember, and deſirous to practiſe all that is commanded, and to live according to it: Do not hear for any other end but to become better in your life, and to be inſtructed in every good work, and to increaſe in the love and ſervice of God.

5. Beg of God by prayer that he would give you the ſpirit of obedience and profit, and that he would by his Spirit write the word in your heart, and that you deſcribe it in your life. To which purpoſe ſerve your ſelf of ſome affectionate ejaculations to that purpoſe, before and after this duty.

Concerning ſpiritual books and ordinary Sermons take in theſe advices alſo.

6. Let not a prejudice to any mans perſon hinder thee from receiving good by his doctrine, if it be according to godlineſſe: but (if occaſion offer it, or eſpecially if duty preſent it to thee; that is, if it be preached in that aſſembly where thou art bound to be preſent) accept the word preached as a meſſage from God, and the Miniſter as his Angel in that miniſtration.

7. Conſider and remark the doctrine that is repreſented to thee in any diſcourſe; and if the Preacher addes any accidental advantages, any thing to comply with thy weakneſſe, or to put thy ſpirit into action, or holy reſolution, remember it, and make uſe of it; but if the Preacher be a weak perſon, yet the text is the doctrine thou art to remember; that contains all

all thy duty, it is worth thy attendance to hear that ſpoken often, and renewed upon thy thoughts, and though thou beeſt a learned man, yet the ſame thing which thou knoweſt already, if ſpoken by another, may be made active by that application. I can better be comforted by my own conſiderations, if another hand applyes them, then if I do it my ſelf; becauſe the word of God does not work as a natural agent, but as a Divine inſtrument: it does not prevail by the force of deduction, and artificial diſcourſings onely, but chiefly by way of bleſſing in the ordinance, and in the miniſtery of an appointed perſon. At leaſt obey the publick order, and reverence the conſtitution, and give good example of humility, charity and obedience.

8. When Scriptures are read, you are onely to enquire with diligence and modeſty into the meaning of the Spirit: but if homilies or ſermons be made upon the words of Scripture, you are to conſider, whether all that be ſpoken be conformable to the Scriptures. For although you may practiſe for humane reaſons, and humane arguments miniſtred from the Preachers art, yet you muſt practiſe nothing but the command of God, nothing but the Doctrine of Scripture, that is, the text.

9. Uſe the advice of ſome ſpirituall or other prudent man, for the choice of ſuch ſpiritual books which may be of uſe and benefit for the edification of thy ſpirit in the wayes of holy living; and eſteem that time well accounted for, that is prudently and affectionately imployed, in hearing or reading good books and pious diſcourſes: ever remembring that God by hearing us ſpeak to him in

prayer, obliges us to hear him speak to us in his word, by what instrument soever it be conveyed.

SECT. V.

Of Fasting.

FAsting, if it be considered in it self without relation to Spiritual ends, is a duty no where enjoyned, or counselled. But Christianity hath to do with it, as it may be made an instrument of the Spirit by subduing the lusts of the flesh, or removing any hindrances of religion; And it hath been practised by all ages of the Church, and advised in order to three ministeries. 1. To Prayer. 2. To Mortification of bodily lusts. 3. To Repentance: and is to be practised according to the following measures.

Rules for Christian Fasting.

1. Fasting in order to prayer is to be measured by the proportions of the times of prayer: that is, it ought to be a total fast from all things during the solemnity (unless a probable necessity intervene.) Thus the Jews eate nothing upon the Sabbath-dayes till their great offices were performed, that is, about the sixth hour: and S. *Peter* used it as an argument, that the Apostles in Pentecost were not drunk, because it was but the third hour of the day, of such a day, in which it was not lawful to eat or drink till the sixth hour: and the Jews were offended at the Disciples for plucking the ears of corn upon the Sab-

Sabbath early in the morning, because it was before the time in which by their customs they esteemed it lawful to break their fast. In imitation of this custom, and in prosecution of the reason of it, the Christian Church hath religiously observed fasting before the Holy Communion: and the more devout persons (though without any obligation at all) refused to eat or drink till they had finished their morning devotions: and further yet upon dayes of publick humiliation, which are designed to be spent wholly in Devotion, and for the averting Gods judgements (if they were imminent) fasting is commanded together with prayer, commanded (I say) by the Church to this end, that the Spirit might be clearer and more Angelical when it is quitted in some proportions from the loads of flesh.

2. Fasting, when it is *in order to Prayer*, must be a total abstinence from all meat, or else an abatement of the quantity: for the help which fasting does to prayer cannot be served by changing flesh into fish, or milk-meats into dry diet, but by turning much into little, or little into none at all during the time of solemn and extraordinary prayer.

3. Fasting *as it is instrumental to Prayer*, must be attended with other aids of the like vertue and efficacy, such as are, removing for the time all worldly cares and secular businesses; and therefore our blessed Saviour enfolds these parts within the same caution. [*Take heed lest your hearts be overcharged with surfetting and drunkennesse and the cares of this world, and that day overtake you unawares.*] To which adde *alms*; for upon the wings of fasting and alms, holy prayer infallibly mounts up to Heaven.

Jejunium sine eleemosyna jampas sine oleo. S. Augustin.

4. When *Fasting is intended to serve the duty of Repentance*, it is then best chosen when it is short, sharp and afflictive; that is, *either a total abstinence* from all nourishment (according as we shall appoint, or be appointed) during such a time as is separate for the solemnity and attendance upon the imployment: or if we shall extend our severity beyond the solemn dayes, and keep our anger against our sin, as we are to keep our sorrow, that is, alwayes in a readinesse, and often to be called upon; *then, to refuse a pleasant morsel*, to abstaine from the bread of our desires, and onely to take wholsome and lesse pleasing nourishment, vexing our appetite by the refusing a lawful satisfaction, since in its petulancie and luxurie it preyed upon an unlawfull.

5. *Fasting designed for repentance* must be ever joyned with an extream care that we fast from sin: for there is no greater folly or undecency in the world, then to commit that for which I am now judging and condemning my self. This is the best fast: and the other may serve to promote the intereſt of this, by increasing the disaffection to it, and multiplying arguments against it.

6. He that *fasts for repentance*, must, during that solemnity, abstain from all bodily delights, and the sensuality of all his senses, and his appetites; for a man must not when he mourns in his fast be merry in his sport; weep at dinner, and laugh all day after; have a silence in his kitchen, and musick in his chamber; judge the stomack, and feast the other senses. I deny not but a man may in a single instance punish a particular sin with a proper instrument:

ment: If a man have offended in his palate, he may chooſe to faſt onely; if he have ſinned in ſoftneſſe and in his touch, he may chooſe to lye hard, or work hard, and uſe ſharp inflictions: but although this Diſcipline be proper and particular, yet becauſe the ſorrow is of the whole man, no ſenſe muſt rejoyce, or be with any ſtudy or purpoſe feaſted and entertained ſoftly. This rule is intended to relate to the ſolemn dayes appointed for repentance publickly or privately: beſides which in the whole courſe of our life, even in the midſt of our moſt feſtival and freer joyes we may ſprinkle ſome ſingle inſtances, and acts of ſelf condemning, or puniſhing: as to refuſe a pleaſant morſel, or a delicious draught with a tacit remembrance of the ſin that now returns to diſpleaſe my ſpirit: and though theſe actions be ſingle, there is no undecency in them, becauſe a man may abate of his ordinary liberty & bold freedom with great prudence, ſo he does it without ſingularity in himſelf, or trouble to others: but he may not abate of his ſolemn ſorrow: *that* may be *caution*, but *this* would be ſoftneſſe effœminacy and undecency.

7. When *faſting is an act of mortification*, that is, is intended to ſubdue a bodily luſt, as the ſpirit of fornication, or the fondneſs of ſtrong and impatient appetties, it muſt not be a ſudden, ſharp, and violent faſt, but *a ſtate of faſting*, a dyet of faſting, a daily leſſening our portion of meat and drink, and a chooſing ſuch a courſe dyet which may make the leaſt preparation for the luſts of the body. He that faſts 3 dayes without food, will weaken other parts more then the miniſters of fornication: and when the meals return as uſually, they alſo will be ſerv'd aſſoon as

Digiuna aſſai chi mal mangia.

any. In the mean time they will be supplyed and made active by the accidental heat that comes with such violent fastings: for this is a kinde of aerial Devil; the Prince that rules in the air is the Devil of fornication; and he will be as tempting with the windinesse of a violent fast, as with the flesh of an ordinary meal. But a daily substraction of the nourishment will introduce a lesse busy habit of body, and that will prove the more effectual remedy.

Chi digiuna et altro ben non fa sparagna il Pane, etal inferno va. See Chap. 2. Sect. 2. & 3.

8. Fasting alone will not cure this Devil, though it helps much towards it; but it must not therefore be neglected, but assisted by all the proper instruments of remedy against this unclean spirit; and what it is unable to do alone, in company with other instruments, and Gods blessing upon them it may effect.

9. All fasting for whatsoever end it be undertaken, must de done without any opinion of the necessity of the thing it self, without censuring others, with all humility, in order to the proper end; and just as a man takes physick of which no man hath reason to be proud, and no man thinks it necessary, but because he is in sickness, or in danger and disposition to it.

10. All fasts ordained by lawful authority are to be observed in order to the same purposes to which they are enjoyned; and to be accompanied with actions of the same nature, just as it is in private fasts; for there is no other difference, but that in publick our Superiours choose for us, what in private we do for our selves.

11. Fasts ordained by lawful authority are not to be neglected because alone they cannot do the thing in order to which they were enjoyned

joyn'd. It may be one day of Humiliation will not obtain the blessing, or alone kill the lust, yet it must not be despis'd, if it can do any thing towards it. An act of Fasting is an act of self-denial, and though it do not produce the habit, yet it is a good act.

12. When the principal end why a Fast is publickly prescribed, is obtained by some other instrument in a particular person; as if the spirit of Fornication be cur'd by the rite of Marriage, or by a gift of chastity, yet that person so eased, is not freed from the Fasts of the Church by that alone, if those fasts can prudently serve any other end of Religion, as that of prayer, or repentance, or mortification of some other appetite: for when it is instrumental to any end of the Spirit, it is freed from superstition, and then we must have some other reason to quit us from the Obligation, or that alone will not do it.

13. When the Fast publickly commanded by reason of some indisposition in the particular person cannot operate to the end of the Commandment, yet the avoiding offence, and the complying with publick order is reason enough to make the obedience to be necessary. For he that is otherwise disoblig'd (as when the reason of the Law ceases, as to his particular, yet) remains still oblig'd if he cannot do otherwise without scandal: but this is an obligation of charity, not of justice.

14. All fasting is to be used with prudence and charity: for there is no end to which fasting serves, but may be obtain'd by other instruments, and therefore it must at no hand be made an instrument of scruple, or become an enemy to our health, or be impos'd upon per-

sons that are sick or aged, or to whom it is in any sense uncharitable; such as are wearied Travellers; or to whom in the whole kinde of it, it is useless, such as are Women with childe, poor people, and little children. But in these cases the Church hath made provision, and inserted caution into her Laws, and they are to be reduced to practise according to customs, and the sentence of prudent persons, with great latitude, and without nicenesse and curiosity: having this in our first care, that we secure our vertue, and next that we secure our health, that we may the better exercise the labours of vertue, lest out of too much austerity we bring our selves to that condition, that it be necessary to be indulgent to softnesse, ease and extream tendernesse.

S. Basil. Monast. Constit. cap. 5. Cassian: coll. 21. c. 22. ne per causam necessitatis eo impingamus, ut voluptatibus serviamus.

15. Let not intemperance be the Prologue or the Epilogue to your fast, lest the fast be so far from taking off any thing of the sin, that it bee an occasion to increase it; and therefore when the fast is done, be careful that no supervening act of gluttony, or excessive drinking unhallow the religion of the passed day; but eat temperately according to the proportion of other meals, lest gluttony keep either of the gates to abstinence.

ἀνωφελῶς ἐπὶ τοῖς ἐμοῖς. *Naz.*

The benefits of Fasting.

He that undertakes to enumerate the benefits of fasting, may in the next page also reckon all the benefits of physick: for fasting is not to be commended as a duty, but as

as an instrument; and in that sense, no Man can reprove it, or undervalue it; but he that knows neither spiritual arts, nor spiritual necessities: but by the Doctors of the Church it is called, the nourishment of prayer, the restraint of lust, the wings of the soul, the diet of Angels, the instrument of humility, and self-denial, the purification of the Spirit: and that paleness and maigreness of visage which is consequent to the daily fast of great mortifiers, is by Saint *Basil* said to be the mark in the Forehead which the Angel observed, when he signed the Saints in the forehead to escape the wrath of God. [*The soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul shall give thee praise and righteousnesse, O Lord.* Baruch 2. 18.

Sect. VI.

Of keeping Festivals and dayes holy to the Lord: particularly, the Lords day.

TRue naturall Religion, that which was common to all Nations and Ages did principally relye upon four great propositions. 1. That there is one God. 2. That God is nothing of those things which wee see. 3. That God takes care of all things below and governs all the World. 4. That hee is the Great Creator of all things without himself: and according to these were fram'd the four first precepts of the Decalogue. In the first, the Unity of the Godhead is expressly affirmed. In the second, his invisibility

and immateriality. In the third is affirmed Gods government and providence, by avenging them that swear falsly by his Name, by which also his Omniscience is declared. In the fourth Commandement, hee proclaims himself the Maker of Heaven and Earth: for in memory of Gods rest from the work of six dayes the seventh was hallowed into a Sabbath: and the keeping it was a confessing GOD to bee the great Maker of Heaven and Earth; and consequently to this, it also was a confession of his goodnesse, his Omnipotence and his Wisdom, all which were written with a Sun beam in the great book of the Creature.

So long as the Law of the Sabbath was bound upon Gods people, so long GOD would have that to be the solemn manner of confessing these attributes; but when *the Priesthood being changed there was a change also of the Law*, the great duty remain'd unalterable in changed circumstances. We are eternally bound to confesse God Almighty to be the Maker of Heaven and Earth; but the manner of confessing it, is chang'd from a rest or a doing nothing, to a speaking something, from a day to a symbol, from a ceremony to a substance, from a Jewish rite to a Christian duty: we professe it in our Creed, we confesse it in our lives, we describe it by every line of our life, by every action of duty, by faith, and trust, and obedience: and we do also upon great reason comply with the Jewish manner of confessing the Creation, so far as it is instrumental to a real duty. We keepe one day in seven, and so confesse the manner and circumstance of the

Creation:

Creation: and we reſt alſo that we may tend holy duties; ſo imitating Gods reſt better then the Jew in *Syneſius* who lay upon his face from evening to evening, and could not by ſtripes or wounds be raiſed up to ſteer the ſhip in a great ſtorm: Gods reſt was not a natural ceſſation: hee who could not labour could not be ſaid to reſt; but Gods reſt is to be underſtood to be a beholding and a rejoycing in his work finiſhed: and therefore we truly repreſent Gods reſt, when we confeſſe and rejoyce in Gods works and Gods glory.

This the Chriſtian Church does upon every day, but eſpecially upon the Lords day, which ſhe hath ſet apart for this and all other Offices of Religion, being determined to this day, by the Reſurrection of her deareſt Lord, it being the firſt day of joy the Church ever had. And now, upon the Lords day we are not tyed to the reſt of the Sabbath, but to all the work of the Sabbath: and we are to abſtain from bodily labour, not becauſe it is a direct duty to us as it was to the Jews, but becauſe it is neceſſary in order to our duty, that we attend to the Offices of Religion.

The obſervation of the Lords day differs nothing from the obſervation of the Sabbath *in the matter of Religion*, but *in the manner*. They differ *in the ceremony and external rite*. Reſt with them was the principal: with us it is the acceſſory. They differ *in the office or forms of worſhip*: For they were then to worſhip God as a Creator and a gentle Father: we are to adde to that, *Our Redeemer*, and all his other excellencies and mercies: and though we have more natural and proper reaſon to keep the Lords day then the Sabbath, yet the Jews had

had a Divine Commandement for their day, which we have not for ours: but we have many Commandements to do all that honour to GOD which was intended in the fourth Commandement: and the Apoſtles appointed the firſt day of the week, for doing it in ſolemne Aſſemblies; and the manner of worſhipping God and doing him ſolemn honour and ſervice upon this day we may beſt obſerve in the following meaſures.

Rules for keeping the Lords day and other Chriſtian Feſtivals.

1. When you go about to diſtinguiſh Feſtival dayes from common, do it not by leſſening the devotions of ordinary dayes, that the common devotion may ſeem bigger upon Feſtivals, but on every day keep your ordinary devotions intire, and enlarge upon the Holy day.

2. Upon *the Lords day* wee muſt abſtaine from all ſervile and laborious workes, except ſuch which are *matters of neceſſity, of common life, or of great charity:* for theſe are permitted by that authority which hath ſeparated the day for holy uſes. The Sabbath of the Jewes though conſiſting principally in reſt, and eſtabliſhed by God, did yeeld to theſe. *The labour of Love* and the labours of Religion were not againſt the reaſon and the ſpirit of the Commandement, for which the Letter was decreed, and to which it ought to miniſter: And therefore much more is it ſo on the Lords day, where the Letter is wholly turned into Spirit, and there is no Commandement of God, but of ſpiritual

and

and holy actions. The Priests might kill their beasts and dresse them for sacrifice; and Christ though born under the law, might heal a sick man, and the sick man might carry his bed to witnesse his recovery, and confesse the mercy, and leap and dance to God for joy: and an Ox might be led to water, and an Asse be haled out of a ditch, and a man may take physick, and he may eat meat, and therefore there were of necessity some to prepare and minister it: and the performing these labours did not consist in minutes, and just determined stages, but they had, even then, a reasonable latitude: so onely as to exclude unnecessary labour, or such as did not minister to charity or religion. And therefore this is to be enlarged in the Gospel, whose Sabbath or rest is but a circumstance, and accessory to the principal and spiritual duties: Upon the Christian Sabbath, necessity is to be served first, then charity, and then religion; for this is to give place to charity *in great instances*; and the second to the first *in all*; and in all cases *God is to be worshipped in spirit and in truth.*

3. The Lords day being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoycing and thanksgiving, and therefore it is a proper work of the day to let your devotions spend themselves in singing or reading Psalms, in recounting the great works of God, in remembring his mercies, in worshipping his excellencies, in celebrating his attributes, in admiring his person, in sending portions of pleasant meat to them for whom nothing is provided, & in all the arts and instruments of advancing Gods glory, & the reputation of religion: in which it were a great decency

that

that a memorial of the resurrection should be inserted, that the particular religion of the day be not swallowed up in the general: And of this we may the more easily serve our selves by rising seasonably in the morning to private devotion, and by retiring at the leisures and spaces of the day not imployed in publick offices.

4. Fail not to be present at the publick hours and places of prayer, entring early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piously assisting at the prayers, and gladly also hearing the Sermon, and at no hand omitting to receive the Holy Communion when it is offered (unless some great reason excuse it) this being the great solemnity of thanksgiving, and a proper work of the day.

5. After the solemnities are past, and in the intervalls between the morning and evening devotion (as you shall finde opportunity) visit sick persons, reconcile differences, do offices of Neighbourhood, inquire into the needs of the poor, especially house-keepers, relieve them as they shall need, and as you are able: for then we truely rejoyce in God, when we make our neighbours, the poor members of Christ, rejoyce together with us.

6. Whatsoever you are to do your self as necessary, you are to take care that others also, who are under your charge, do in their station & manner. Let your servants be called to Church, and all your family that can be spared from necessary & great houshold ministeries: those that cannot, let them go by turns, and be supplyed otherwise as well as they may: and provide on these dayes especially that they be instructed in the articles of faith, and necessary parts of their duty.

7. Those

7. Thoſe who labour hard in the week, muſt be eaſed upon the Lords day; ſuch eaſe being a great charity and alms: but at no hand muſt they be permitted to uſe any unlawful games, any thing forbidden by the laws, any thing that is ſcandalous, or any thing that is dangerous, and apt to mingle ſin with it; no games prompting to wantonneſſe, to drunkenneſſe, to quarrelling, to ridiculous and ſuperſtitious cuſtoms, but let their refreſhments be innocent, and charitable, and of good report, and not excluſive of the duties of religion.

8. Beyond theſe bounds becauſe neither God nor man hath paſſed any obligation upon us, we muſt preſerve our *Chriſtian liberty and not ſuffer our ſelves to be intangled with a yoke of bondage*: for even a good action may become a ſnare to us, if we make it an occaſion of ſcruple by a pretence of neceſſity, binding loads upon the conſcience not with the bands of God, but of men, and of fancy, or of opinion, or of tyranny. Whatſoever is laid upon us by the hands of man, muſt be acted and accounted of by the meaſures of a man; but our beſt meaſure is this: He keeps the Lords day beſt that keeps it with moſt religion, and with moſt charity.

9. What the Church hath done in the article of the reſurrection, ſhe hath in ſome meaſure done in the other articles of the Nativity, of the Aſcenſion, and of the Deſcent of the Holy Ghoſt at Pentecoſt: And ſo great bleſſings deſerve an anniverſary ſolemnity, ſince he is a very unthankful perſon that does not often record them in the whole year, and eſteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great ef-

fluxes,

fluxes of the divine mercy greater then all the victories over our temporal enemies, for which all glad persons usually give thanks. And if with great reason the memory of the resurrection does return solemnly every week, it is but reason the other should return once a year. * To which I adde, that the commemoration of the articles of our Creed in solemn dayes and offices is a very excellent instrument to convey and imprint the sense and memory of it upon the spirits of the most ignorant person. For as a picture may with more fancy convey a story to a man, then a plain narrative either in word or writing; so a real representment, and an office of remembrance, and a day to declare it, is far more impressive then a picture, or any other art of making and fixing imagery.

10. The memories of the Saints are precious to God, and therefore they ought also to be so to us; and such persons who served God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God be glorified in them, and their holy doctrines and lives published and imitated; and we by so doing give testimony to the article of *the communion of Saints*. But in these cases as every Church is to be sparing in the number of dayes, so also should she be temperate in her injunctions, not imposing them but upon voluntary and unbusied persons, without share or burden. But the Holy day is best kept by giving God thanks for the excellent persons, Apostles or Martyrs we then remember, and by imitating their lives: this all may do: and they that can also keep the solemnity, must do that too, when it is publickly enjoyned.

The

The mixt actions of religion are, 1. Prayer. 2. Alms. 3. Repentance. 4. Receiving the bleſſed Sacrament.

Sect. 7.

Of Prayer.

THere is no greater argument in the world of our ſpiritual danger and unwillingneſs to religion then the backwardneſſe which moſt men have alwayes, and all men have ſometimes to ſay their prayers: ſo weary of their length, ſo glad when they are done, ſo witty to excuſe and fruſtrate an opportunity: and yet all is nothing but a deſiring of God to give us the greateſt and the beſt things we can need, and which can make us happy: it is a work ſo eaſy, ſo honourable, and to ſo great purpoſe, that in all the inſtances of religion and providence (except onely the incarnation of his Son) God hath not given us a greater argument of his willingneſſe to have us ſaved, and of our unwillingneſſe to accept it, his goodneſſe and our graceleſſeneſſe, his infinite condeſcenſion, and our careleſſeneſſe and folly, then by rewarding ſo eaſy a duty with ſo great bleſſings.

Motives to prayer.

I cannot ſay any thing beyond this very conſideration & its appendages to invite Chriſtian peo-

people to pray often. But we may consider: That first it is a duty commanded by God and his holy Son: 2. It is an act of grace and highest honour that we dust and ashes are admitted to speak to the Eternal God, to run to him as to a Father, to lay open our wants to complain of our burdens, to explicate our scruples, to beg remedy and ease, support and counsel, health and safety, deliverance and salvation: and 3. God hath invited us to it by many gracious promises of hearing us. 4. He hath appointed his most glorious Son to be the president of prayer, and to make continual intercession for us to the throne of grace. 5. He hath appointed an Angel to present the prayers of his servants: and 6. Christ unites them to his own, and sanctifies them, and makes them effective and prevalent: and 7. Hath put it into the hands of men to rescind or alter all the decrees of God which are of one kinde, (that is, conditional, and concerning our selves and our final estate, and many instances of our intermedial or temporal) by the power of prayer. 8. And the prayers of men have saved cities and kingdoms from ruine; prayer hath raised dead men to life, hath stopped the violence of fire, shut the mouths of wilde beasts, hath altered the course of nature, caused rain in Egypt, and drowth in the sea, it made the Sun to go from West to East, and the Moon to stand still, and rocks and mountains to walk, and it cures diseases without physick, and makes physick to do the work of nature, and nature to do the work of grace, and grace to do the work of God; and it does miracles of accident and event: and yet prayer that does all this, is of it self nothing but an ascent of the minde to God,

God, a desiring things fit to be desired, and an expression of this desire to God as we can, and as becomes us: And our unwillingness to pray, is nothing else but a not desiring what we ought passionately to long for; or if we do desire it, it is a choosing rather to misse our satisfaction and felicity, then to ask for it.

There is no more to be said in this affair, but that we reduce it to practise according to the following Rules.

Rules for the practise of Prayer.

1. We must be careful that we never ask any thing of God that is sinful, or that directly ministers to sin: for that is to ask of God to dishonour himself, and to undoe us: we had need consider what we pray; for before it returns in blessing it must be joyn'd with Christs intercession, and presented to God: Let us principally ask of God power and assistances to do our duty, to glorifie God, to do good works, to live a good life, to dye in the fear and favour of God, and eternal life: these things God delights to give, and commands that we shall ask, and we may with confidence expect to be answered graciously; for these things are promised without any reservation of a secret condition: if we ask them, and do our duty towards the obtaining them, we are sure never to misse them.

2. We may lawfully pray to God for the gifts of the Spirit that minister to holy ends, such as are the gift of preaching, the spirit of prayer, good expression, a ready and unloosed tongue, good understanding, learning, opportunities to publish them, &c. with these onely restraints. 1. That we cannot be so confident of

of the event of those prayers, as of the former. 2. That we must be curious to secure our intention in these desires, that we may not ask them to serve our own ends, but only for Gods glory, and then we shall have them, or a blessing for desiring them: In order to such purposes our intentions in the first desires cannot be amisse; because they are able to sanctifie other things, and therefore cannot be unhallowed themselves. 3. We must submit to Gods will, desiring him to choose our imployment, and to furnish out our persons as he shall see expedient.

3. Whatsoever we may lawfully desire of temporall things, wee may lawfully ask of God in prayer, and we may expect them as they are promised. 1. Whatsoever is necessary to our life and being is promised to us; and therefore we may with certainty expect food and raiment; food to keep us alive, clothing to keepe us from nakednesse and shame; so long as our life is permitted to us, so long all things necessary to our life shall be ministred: we may be secure of maintenance, but not secure of our life, for that is promised, not this: onely concerning food and raiment we are not to make accounts by the measure of our desires, but by the measure of our needs. 2. Whatsoever is convenient for us, pleasant, and modestly delectable, we may pray for; so we do it 1. with submission to Gods will. 2. Without impatient desires. 3. That it be not a trifle and inconsiderable, but a matter so grave and concerning, as to be a fit matter to be treated on between God and our souls. 4. That we ask it not to spend upon our lusts, but for ends of

justice

ſtice, or charity, or religion, and that they be employed with ſobriety.

4. He that would pray with effect muſt live with care and piety. For although God gives to ſinners and evil perſons the common bleſſings of life and chance, yet either they want the comfort and bleſſing of thoſe bleſſings, or they become occaſions of ſadder accidents to them, or ſerve to upbraid them in their ingratitude or irreligion: and in all caſes, they are not the effects of prayer, or the fruits of promiſe, or inſtances of a fathers love; for they cannot be expected with confidence, or received without danger, or uſed without a curſe and miſchief in their company. * But as all ſin is an impediment to prayer, ſo ſome have a ſpecial indiſpoſition towards acceptation; ſuch are uncharitableneſſe and wrath, hypocriſie in the preſent action, Pride and Luſt: becauſe theſe by defiling the body or the ſpirit, or by contradicting ſome neceſſary ingredient in prayer (ſuch as are Mercy, Humility, Purity, and Sincerity) do defile the prayer and make it a direct ſin in the circumſtances or formality of the action.

1 Joh. 3. 22 John 9. 31. Iſay 1. 15, & 58. 7. Mal. 3. 10. 1 Tim. 2. 8 Pſal. 14. 16 & 66. 18.

5. All prayer muſt be made with Faith and Hope: that is, we muſt *certainly believe* wee ſhall receive the grace which *GOD hath commanded us to ask*: and wee muſt *hope* for ſuch things which hee hath *permitted us to ask*; and our Hope ſhall not bee vain, though wee miſſe what is not abſolutely promiſed, becauſe we ſhall at leaſt have an equal bleſſing in the denial, as in the grant. And therefore the former conditions muſt firſt be ſecured, that is, that we aſk things neceſſary, or at leaſt good and

Mark 11. 24: James 5. 6, 7.

and innocent and profitable; and that our persons be gracious in the eyes of God: or else what God hath promised to our natural needs, he may in many degrees deny to our personal incapacity; but the thing being secur'd, and the person dispos'd, there can be no fault at all: for whatsoever else remains on Gods part, and that cannot possibly fail. But because the things which are not commanded cannot possibly be secur'd (for we are not sure they are good in all circumstances) we can but hope for such things, even after we have secur'd our good intentions. We are sure of a blessing, but in what instance we are not yet assured.

Rom. 12. 12. et 15. 30. Col. 4. 12 1 Thes. 3. 10. Ephes. 6. 18. James 5. 16. 1 Pet. 4. 7

6. Our prayers must be fervent, intense, earnest and importunate when we pray for things of high concernment and necessity. [*Continuing instant in prayer: striving in prayer: labouring fervently in prayer: night and day praying exceedingly: praying alwayes with all prayer*] so S. Paul calls it: [*watching unto prayer*] so Saint Peter [*praying earnestly*] so S. James: and this is not at all to be abated in matters spiritual and of duty: for according as our desires are, so are our prayers; and as our prayers are, so shall be the grace; and as that is, so shall be the measure of glory. But this admits of degrees according to the perfection or imperfection of our state of life: but it hath no other measures, but ought to be as great as it can; the bigger the better; we must make no positive restraints upon it our selves. In other things we are to use a bridle: and as we must limit our desires with submission to Gods will: so also we must limit the importunity of our prayers by the

moderation and term of our desires. Pray for it as earnestly as you may desire it.

7. Our desires must be lasting, and our prayers frequent, assiduous, and continual: not asking for a blessing once and then leaving it; but daily renewing our suits, and exercising our hope, and faith and patience, and long-suffering, and Religion, and resignation, and self-denyal in all the degrees we shall be put to. This circumstance of duty our blessed Saviour taught, saying, [*That men ought alwayes to pray and not to faint*] *Luke* 18.1. *Alwayes to pray* signifies the frequent doing of the duty in general: but because we cannot alwayes ask several things, and we also have frequent need of the same things, and those are such as concern our great interest, the precept comes home to this very circumstance; & S. *Paul* cals it, [*praying without ceasing*] and himself in his own case gave a precedent: [*For this cause I besought the Lord thrice*] *1 Thes.* 5.17. and so did our blessed Lord, *he went thrice* to God on the same errand, with the same words in a short space, about half a night; for his time to sollicite his suit was but short: and the *Philippians* were remembred by the Apostle, their spiritual Father *alwayes in every prayer of him*. *Phil.* 1.4. And thus we must alwayes pray for the pardon of our sins, for the assistance of Gods grace, for charity, for life eternal, never giving over till we dye: and thus also we pray for supply of great temporal needs in their several proportions: in all cases being curious we do not give over out of wearinesse, or impatience: For God oftentimes defers to grant our suit, because he loves to hear us beg it, and hath a design to give us more then we ask, even a satisfaction of our desires, and a blessing for the very importunity.

8. Let

8. Let the words of our prayers be pertinent, grave, material, not ſtudiouſly many, but according to our need, ſufficient to expreſſe our wants, and to ſignifie our importunity. God hears us not the ſooner for our many words, but much the ſooner for an earneſt deſire, to which, let apt and ſufficient words miniſter, be they few, or many, according as it happens. A long prayer and a ſhort, differ not in their capacities of being accepted; for both of them take their value according to the fervency of ſpirit, and the charity of the prayer. That prayer which is ſhort by reaſon of an impatient ſpirit, or dulneſſe, or deſpite of holy things, or indifferency of deſires, is very often criminall, alwayes imperfect: and that prayer which is long out of oſtentation, or ſuperſtition, or a trifling ſpirit, is as criminal and imperfect as the other in their ſeveral inſtances. This rule relates to private prayer. In publick, our devotion is to be meaſured by the appointed office, and we are to ſupport our ſpirit with ſpiritual arts, that our private ſpirit may be a part of the publick ſpirit, & be adopted into the ſociety and bleſſings of the communion of Saints.

9. In all formes of prayer mingle petition with thankſgiving, that you may endear the preſent prayer, and the future bleſſing by returning praiſe and thanks for what we have already received. This is Saint *Pauls* advice, *Phil.* 9.6. [*Be careful for nothing, but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God.*]

10. Whatever we beg of God, let us alſo work for it; if the thing be matter of duty, or

of a consequent to industry. For God loves to bless labour and to reward it, but not to support idleness. And therefore our blessed Saviour in his Sermons joyns watchfulness with prayer: for Gods graces are but assistances, not new creations of the whole habit in every instant, or period of our life. Reade Scriptures, and then pray to GOD for understanding: Pray against temptation, but you must also *resist the Devil*, and then *hee will flee from you*. Ask of GOD competency of living, but you must also *work with your hands, the things that are honest, that ye may have to supply in time of need*: We can but do our endeavour, and pray for blessing, and then leave the successe with GOD: and beyond this we cannot deliberate, we cannot take care; but so far we must.

εἶτα λέγομεν, κύριε ὁ θεὸς πως μὴ γένηται, μαίνηται ἔχει ἔχειν, ὡς ἐπαίνου ὄντι ἄκαιρα ὁ θεὸς, ἀλλὰ τῶν ἀκάνθων· ἵνα πως αἱ μέριμναι σε μὴ πνίξωσι· κατευθύνει μᾶλλον. *Arrian. l. 2. c. 36.*

11. In all our prayers we must be carefull to attend our present work, having a present minde, not wandring upon impertinent things, not distant from our words, much lesse contrary to them: and if our thoughts do at any time wander, and divert upon other objects, bring them back again with prudent and severe arts; by all means striving to obtain a diligent, a sober, an untroubled and a composed spirit.

Intus fera & vota verbis etiam profanis abstinere nefas Tacit.

12. Let your posture and gesture of body in prayers bee reverent, grave, and humble; according to publike order, or the best examples, if it be in publick; if it be

in private, either ſtand, or kneel, or lye flat upon the ground on your face, in your ordinary and more ſolemn prayers; but in extraordinary, caſual, and ejaculatory prayers, the reverence and devotion of the ſoul, and the lifting up the eyes and hands to God with any other poſture not undecent, is uſual and commendable; for we may pray in bed, on horſe-back, *every where, and at all times*, and in all circumſtances: and it is well if we do ſo; and ſome ſervants have not opportunity to pray ſo often as they would, unleſſe they ſupply the appetites of Religion by ſuch accidental devotions.

1 *Tim.* 2. 8.

1 *Tim.* 2. 2. 13. [*Let prayers and ſupplications, and giving of thanks be made for all men: for Kings and all that are in authority: For this is good and acceptable in the ſight of God our Saviour.*] We who muſt love our Neighbours as our ſelves, muſt alſo pray for them as for our ſelves: with this onely difference; that we may enlarge in our temporal deſires for Kings, and pray for ſecular proſperity to them with more importunity then for our ſelves; becauſe they need more to enable their duty and government, and for the intereſts of Religion and Juſtice. This part of prayer is by the Apoſtle called [*intercession*] in which with ſpecial care we are to remember our Relatives, our Family, our Charge, our Benefactours, our Creditours; not forgetting to beg pardon and charity for our Enemies, and protection againſt them.

14. Relye not on a ſingle prayer in matters of great concernment; but make it as publick as you can by obtaining of others to pray for you: this being the great bleſſing of the communion of Saints, that a prayer united is ſtrong like

like a well ordered Army; and God loves to be tyed fast with such cords of love, and constrain'd by a holy violence.

15. Every time that is not seiz'd upon by some other duty, is seasonable enough for prayer; but let it be performed as a solemn duty morning and evening, that God may begin and end all our business, and *the outgoings of the morning and evening may praise him*; for so we bless God, and God blesses us. And yet fail not to finde or make opportunities to worship God at some other times of the day; at least by ejaculations and short addresses: more or less, longer or shorter, solemnly or without solemnity, privately or publickly, as you can, or are permitted: alwayes remembring, that as every sin is a degree of danger and unsafety: so every pious prayer and well imployed opportunity is a degree of return to hope and pardon.

Cautions for making vowes.

16. A vow to God is an act of prayer, and a great degree and instance of opportunity, & an increase of duty by some new uncommanded instance, or some more eminent degree of duty, or frequency of action, or earnestness of spirit in the same. And because it hath pleased God in all Ages of the World to admit of intercourse with his servants in the matter of vows, it is not ill advice, that we make vows to God in such cases in which we have great needy or great danger. But let it be done according to these rules, and by these cautions.

1. That the matter of the vow be lawful.
2. That it be useful in order to Religion or

charity. 3. That it be grave, not trifling and impertinent, but great in our proportion of duty towards the bleſſing. 4. That it be in an uncommanded inſtance, that is, that it be *of ſomething*, or *in ſome manner*, or *in ſome degree* to which formerly wee were not obliged, or which wee might have omitted without ſinne. 5. That it bee done with prudence, that is, that it be ſafe in all the circumſtances of perſon, leſt we beg a bleſſing and fall into a ſnare. 6. That every vow of a new action bee alſo accompanied with a new degree and enforcement of our eſſential and unalterable duty: ſuch as was *Jacobs* vow; that (beſides the payment of a tithe) *God ſhould be his God*: that ſo hee might ſtrengthen his duty to him firſt in eſſentials and precepts; and then in additionals and accidentals. For it is but an ill Tree that ſpends more in leaves and ſuckers and gummes, then in fruit: and that thankfulneſſe and Religion is beſt, that firſt ſecures duty, and then enlarges in counſels. Therefore let every great prayer and great need, and great danger draw us to GOD, neerer by the approach of a pious purpoſe to live more ſtrictly, and let every mercy of GOD anſwering that prayer produce a real performance of it. 7. Let not young beginners in Religion enlarge their hearts and ſtreighten their liberty by vowes of long continuance: nor (indeed) any one elſe without a great experience of himſelf, and of all accidental dangers. Vowes of ſingle actions are ſafeſt, and proportionable to thoſe ſingle bleſſings ever begg'd in ſuch caſes of

Angustum annulum non geſta: Dixit Pythag: id eſt, vitae genus liberum ſectare, nec vinculo temetipſum obſtringas. Plutarch:

ſudden

ſudden and tranſient importunities. 8. Let no action which is matter of queſtion and diſpute in Religion, ever become the matter of a vow. He vowes fooliſhly that promiſes to God to live and dye in ſuch an opinion, in an article not neceſſary, not certain; or that upon confidence of his preſent guide, bindes himſelf for ever to the profeſſion of what he may afterwards more reaſonably contradict, or may finde not to be uſeful, or not profitable; but of ſome danger, or of no neceſſity.

Sic Novatus novitios ſuos compulit ad juramdum, ne unquam ad Catholicos Epiſcopos redirent: Euſebius Eccleſiaſtes.

If we obſerve the former rules we ſhall pray piouſly and effectually; but becauſe even this duty hath in it ſome eſpecial temptations, it is neceſſary that we be armed by ſpecial remedies againſt them. The dangers are. 1. Wandring thoughts. 2. Tedioufneſſe of ſpirit. Againſt the firſt theſe advices are profitable.

Remedies againſt wandring thoughts in Prayer.

If we feel our ſpirits apt to wander in our prayers, and to retire into the World, or to things unprofitable, or vain and impertinent.

1. Uſe prayer to bee aſſiſted in prayer: pray for the ſpirit of ſupplication, for a ſober, fixed, and recollected ſpirit: and when to this you adde a moral induſtry to be ſteady in your thoughts, whatſoever wandrings after this do return irremediably, are a miſery of Nature, and an imperfection, but no ſinne while it is not cheriſhed and indulged too.

2. In private it is not amiſſe to attempt the

cure by reducing your prayers into Collects, and ſhort forms of prayer, making voluntary interruptions and beginning again, that the want of ſpirit and breath may be ſupplied by the ſhort ſtages and periods.

3. When you have obſerved any conſiderable wandring of your thoughts, binde your ſelf to repeat that prayer again with actual attention, or elſe revolve the full ſenſe of it in your ſpirit, and repeat it in all the effect and deſires of it: and poſſibly the tempter may be driven away with his own art, and may ceaſe to interpoſe his trifles, when hee perceives they doe but vex the perſon into carefulneſſe, and piety: and yet hee loſes nothing of his devotion, but doubles the earneſtneſſe of his care.

4. If this bee not ſeaſonable, or opportune, or apt to any Mans circumſtances, yet be ſure with actual attention to ſay a hearty Amen to the whole prayer, with one united deſire, earneſtly begging the graces mentioned in the prayer: for that deſire does the great work of the prayer and ſecures the bleſſing, if the wandring thoughts were againſt our will, and diſclaimed by contending againſt them.

5. Avoid multiplicity of buſineſſes of the World; and in thoſe that are unavoidable, labour for an evenneſſe and tranquillity of ſpirit, that you may be untroubled and ſmooth in all tempeſts of fortune: for ſo we ſhall better tend Religion, when we are not torn in pieces with the cares of the World, and ſeiz'd upon with low affections, paſſions and intereſt.

6. It

6. It helps much to attention and actual advertisement in our prayers, if we say our prayers silently, without the voice, onely by the spirit. For in mental prayer, if our thoughts wander, we onely stand still; when our minde returns, we go on again, there is none of the prayer lost, as it is, if our mouths speak and our hearts wander.

7. To incite you to the use of these or any other counsels you shall meet with, remember that it is a great undecency to desire of God to hear those prayers, a great part whereof we do not hear our selves. If they be not worthy of our attention, they are far more unworthy of Gods.

Signes of tediousnesse of spirit in our prayers and all actions of religion.

The second temptation in our prayer is a tediousnesse of spirit, or a wearinesse of the imployment: like that of the Jews, who complained that they were weary of the new moons, and their souls loathed the frequent return of their Sabbaths: so do very many Christians, who first pray without fervour and earnestnesse of spirit; and secondly meditate but seldom, and that without fruit, or sence or affection: or thirdly who seldom examine their consciences, and when they do it, they do it but sleepily, slightly, without compunction, or hearty purpose, or fruits of amendment. 4. They enlarge themselves in the thoughts and fruition of temporal things, running for comfort to them onely in any sadnesse and misfortune. 5. They love not to frequent the Sacraments, nor any the instruments of religion, as sermons, confessions, prayers in publick,

faſtings, but love eaſe, and a looſe undiſciplin'd life. 6. They obey not their ſuperiours, but follow their own judgement, when their judgement follows their affections, and their affections follow ſenſe and worldly pleaſures. 7. They neglect, or diſſemble, or defer, or do not attend to the motions and inclinations to vertue which the ſpirit of God puts into their ſoul. 8. They repent them of their vows and holy purpoſes, not becauſe they diſcover any indiſcretion in them, or intolerable inconvenience, but becauſe they have within them labour, and (as the caſe now ſtands to them) diſpleaſure. 9. They content themſelves with the firſt degrees, and neceſſary parts of vertue, and when they are arrived thither, they ſit down, as if they were come to the mountain of the Lord, and care not to proceed on toward perfection. 10. They enquire into all caſes in which it may be lawful to omit a duty, and though they will not do leſſe then they are bound to, yet they will do no more then needs muſt; for they do out of fear, and ſelf love, not out of the love of God, or the ſpirit of holineſſe and zeal. The event of which will be this. He that will do no more then needs muſt, will ſoon be brought to omit ſomething of his duty, and will be apt to believe leſſe to be neceſſary then is.

Remedies againſt tediouſneſſe of ſpirit.

The Remedies againſt this temptation are theſe.

1. Order your private devotions ſo, that they become not arguments and cauſes of tediouſneſſe by their indiſcreet length; but reduce your

your words into a narrower compaſſe, ſtill keeping all the matter, and what is cut off in the length of your prayers, ſupply in the earneſtneſſe of your ſpirit; for ſo nothing is loſt while the words are changed into matter, and length of time into fervency of devotion. The forms are made not the leſſe perfect, and the ſpirit is more, and the ſcruple is removed.

2. It is not imprudent if we provide variety of forms of Prayer to the ſame purpoſes; that the change by conſulting with the appetites of fancy, may better entertain the Spirit: and poſſibly we may be pleaſed to recite a hymn, when a collect ſeems flat to us and unpleaſant, and we are willing to ſing rather then to ſay, or to ſing this rather then that: we are certain that variety is delightful, and whether that be natural to us, or an imperfection, yet if it be complyed with, it may remove ſome part of the temptation.

3. Break your office and devotion into fragments, and make frequent returnings by ejaculations and abrupt entercourſes with God; for ſo, no length can oppreſſe your tenderneſs and ſicklineſſe of ſpirit; and by often praying in ſuch manner and in all circumſtances, we ſhall habituate our ſouls to prayer, by making it the buſineſſe of many leſſer portions of our time: and by thruſting in between all our other imployments, it will make every thing reliſh of religion, and by degrees turn all into its nature.

4. Learn to abſtract your thoughts and deſires from pleaſures and things of the world. For nothing is a direct cure to this evill, but cutting off all other loves and

adherences. Order your affairs ſo, that religion may be propounded to you as a reward, and prayer as your defence, and holy actions as your ſecurity, and charity and good works as your treaſure: Conſider that all things elſe are ſatisfactions but to the brutiſh part of a man, and that theſe are the refreſhments and reliſhes of that noble part of us by which we are better then beaſts: and whatſoever other inſtrument, exercise or conſideration is of uſe to take our loves from the world, the ſame is apt to place them upon God.

5. Do not ſeek for deliciouſneſſe and ſenſible conſolations in the actions of religion, but onely regard the duty and the conſcience of it. For although in the beginning of religion moſt frequently, and at ſome other times irregularly, God complyes with our infirmity, and encourages our duty with little overflowings of ſpiritual joy, and ſenſible pleaſure, and delicacies in prayer, ſo as we ſeem to feel ſome little beam of Heaven and great refreſhments from the ſpirit of conſolation; yet this is not alwayes ſafe for us to have, neither ſafe for us to expect and look for: and when we do, it is apt to make us cool in our enquiries and waitings upon Chriſt when we want them: It is a running after him, not for the miracles, but for the loaves; not for the wonderful things of God, and the deſires of pleaſing him, but for the pleaſures of pleaſing our ſelves. And as we muſt not judge our devotion to be barren or unfruitfull when we want the overflowings of joy running over: ſo neither muſt we ceaſe for want of them; If our ſpirits can ſerve God chooſingly and greedily out of pure conſcience of our duty, it is better in it ſelf, and more ſafe to us.

6. Let

6. Let him use to soften his spirit with frequent meditation upon sad and dolorous objects, as of death, the terrours of the day of judgement; fearful judgements upon sinners, strange horrid accidents, fear of Gods wrath, the pains of Hell, the unspeakable amazements of the damned, the intolerable load of a sad Eternity. For whatsoever creates fear, or makes the spirit to dwell in a religious sadness, is apt to entender the spirit, and make it devout and pliant to any part of duty. For a great fear, when it is ill managed, is the parent of superstition; but a discreet and well guided fear produces religion.

7. Pray often and you shall pray oftner, and when you are accustomed to a frequent devotion, it will so insensibly unite to your nature and affections, that it will become trouble to omit your usual or appointed prayers: and what you obtain at first by doing violence to your inclinations, at last will not be left without as great unwillingness as that by which at first it entred. This rule relyes not onely upon reason derived from the nature of habits, which turn into a second nature, and make their actions easy, frequent & delightful: but it relyes upon a reason depending upon the nature and constitution of grace, whose productions are of the same nature with the parent, and increases it self, naturally growing from graines to huge trees, from minutes to vast proportions, and from moments to Eternity. But be sure not to omit your usual prayers without great reason, though without sin it may be done; because after you have omitted something, in a little while you will be passed the scruple of that, and begin to be tempted to leave

leave out more: keep your ſelf up to your uſual forms; you may enlarge when you will; but do not contract or leſſen them without a very probable reaſon.

8. Let a man frequently and ſeriouſly by imagination place himſelf upon his death-bed, and conſider what great joyes he ſhall have for the remembrance of every day well ſpent; and what then he would give that he had ſo ſpent all his dayes: He may gueſſe at it by proportions: for it is certain he ſhall have a joyful and proſperous night, who hath ſpent his day holily; and he reſignes his ſoul with peace into the hands of God, who hath lived in the peace of God, and the works of religion in his life time. This conſideration is of a real event, it is of a thing that will certainly come to paſſe. *It is appointed for all men once to die, and after death comes judgement*; the apprehenſion of which is dreadful, and the preſence of it is intolerable, unleſſe by religion and ſanctity we are diſpos'd for ſo venerable an appearance.

9. To this may be uſeful that we conſider the eaſineſſe of Chriſts yoke, the excellences and ſweetneſſes that are in religion, the peace of conſcience, the joy of the Holy Ghoſt, the rejoycing in God, the ſimplicity and pleaſure of vertue, the intricacy, trouble and buſineſſe of ſin; the bleſſings and health and reward *of that*, the curſes, the ſickneſſes and ſad conſequences *of this*; and that, if we are weary of the labours of religion, we muſt eternally ſit ſtill, and do nothing: for whatſoever we do, contrary to it, is infinitely more full of labour, care, difficulty, and vexation.

See the Great Exemplar, Part. 3. Diſc. 14. of the eaſineſs of Chriſtian Religion.

10. Con-

10. Consider this also, that tediousnesse of spirit, is the beginning of the most dangerous condition & estate in the whole World. For it is a great disposition to the sinne against the holy Ghost; it is apt to bring a Man to backsliding, and the state of unregeneration, to make him return to his vomit and his sink, and either to make the Man impatient, or his condition scrupulous, unsatisfied, irksome and desperate: and *it is better that he had never known the way of godlinesse, then after the knowledge of it, that he should fall away.* There is not in the World a greater signe that the spirit of Reprobation is beginning upon a Man, then when hee is habitually and constantly, or very frequently, weary, and slights, or loaths holy Offices.

11. The last remedy that preserves the hope of such a Man, and can reduce him to the state of zeal and the love of God, is a pungent, sad, and a heavy affliction; not desperate, but recreated with some intervals of kindenesse, and little comforts, or entertained with hopes of deliverance: which condition, if a Man shall fall into, by the grace of God he is likely to recover: but if this help him not, it is infinite oddes but he will *quench the Spirit.*

Sect. 8.

Sect. 8.

Of Almes.

LOve is as communicative as fire, as busie, and as active, and it hath four twin Daughters, extreme like each other; and but that the Doctors of the School have done as *Thamars* Midwife did, who bound a Scarlet threed, something to distinguish them, it would be very hard to call them asunder. Their names are: 1. *Mercy*. 2. *Beneficence*, or well-doing. 3. *Liberality*. And 4. *Almes*; which by a special priviledge hath obtained to be called after the Mothers name, and is commonly called, *Charity*. The first or eldest is seated in the affection, and it is that, which all the other must attend. For Mercy without Almes is acceptable, when the person is disabled to expresse outwardly, what he heartily desires. But Almes without Mercy, are like prayers without devotion, or Religion without Humility. 2. *Beneficence*, or well doing, is a promptnesse and nobleneſse of minde, making us to do offices of curtesie, and humanity to all sorts of persons in their need, or out of their need. 3. *Liberality* is a disposition of minde opposite to covetousnesse, and consists in the despite and neglect of money upon just occasions, and relates to our friends, children, kinred, servants and other relatives. 4. But *Almes* is a relieving the poor and needy. The first and the last onely

are

are duties of Christianity. The second and third are circumstances and adjuncts of these duties: for *Liberality* increases the degree of Almes, making our gift greater; and *Beneficence* extends it to more persons and orders of Men, spreading it wider. The former makes us sometimes to give more then we are able; and the latter gives to more then need by the necessity of Beggars, and serves the needs and conveniencies of persons, and supplies circumstances: whereas properly, *Almes* are doles and largesses to the necessitous and calamitous people; supplying the necessities of Nature, and giving remedies to their miseries.

Mercy and Almes are the body and soul of that charity which we must pay to our Neighbours need: and it is a precept which God therefore enjoyn'd to the World, that the great inequality which he was pleased to suffer in the possessions and accidents of Men, might be reduced to some temper and evenness; and the most miserable person might be reconciled to some sense and participation of felicity.

Works of mercy, or the several kindes of corporal Almes.

The workes of Mercy are so many as the affections of Mercy have objects, or as the World hath kindes of misery. Men want meat or drink, or clothes, or a house, or liberty, or attendance, or a grave. In proportion to these, seven works are usually assign'd to Mercy; and there are seven kindes of corporal almes reckoned. 1. To feed the hungry. 2. To give drink to the thirsty. 3. Or clothes to the naked. 4. To redeem Captives. 5. To *Mat.* 25.35

visit

visit the sick. 6. To entertain strangers. 7. To
Matt 26. bury the dead. But many more may be added.
2 Sam. 2. Such as are. 8. To give physick to sick persons.
9. To bring cold and starv'd people to warmth
and to the fire: for sometimes clothing will not
do it; or this may be done when we cannot
do the other. 9. To lead the blinde in right
wayes. 10. To lend money. 11. To forgive
debts. 12. To remit forfeitures. 13. To mend
high wayes and bridges. 14. To reduce or
guide wandring travellers. 15. To ease their
labours by accomodating their work with apt
instruments; or their journey with beasts of
carriage. 16. To deliver the poor from their
oppressors. 17. To dye for my bro-
ther*. 18 To pay maydens dow-
ries, and to procure for them ho-
nest and chast marriages.

* Nobilis haec esset pietatis risa duobus Quod Pro fratre moti vellet uterq; prior. Mart.

Works of spiritual Almes and mercy, are

1 Thes 5. 14. Heb. 10. 24. 1. To teach the ignorant. 2. To counsell
doubting persons. 3. To admonish sinners
diligently, prudently, seasonably, and charitably: To
which also may be reduced, provoking and
encouraging to good works. 4. To comfort
the afflicted. 5. To pardon offenders. 6. To
suffer and support the weak. 7. To pray
for all estates of men, and for relief to
all their necessities. To which may be ad-
ded. 8. To punish or correct refractorinesse.
9. To be gentle and charitable in censuring
the actions of others. 10. To establish the scru-
pulous, wavering, and inconstant spirits. 11. To
confirm the strong. 12. Not to
give scandal. 13. To quit a man of
his fear. 14.* To redeem maydens
from prostitution and publication of their bo-
dies.

* Puella prostemit se ad pedes: miserere virginitatis meae ne prostituas hoc corpus sub tam turpi titulo. Hist. Apoll. Tyr.

To

To both theſe kindes, a third alſo may be added of a mixt nature, partly corporall, and partly ſpiritual: ſuch are, 1. Reconciling enemies *. 2. Erecting publick Schools of Learning. 3. Maintaining Lectures of Divinity. 4. Erecting Colledges for Religion, and retirement from the noiſes and more frequent temptations of the World. 5. Finding imployment for unbuſied perſons, and putting children to honeſt Trades. For the particulars of Mercy or Almes cannot be narrower then Mens needs are: and the old method of Almes is too narrow to comprize them all; and yet the kindes are too many to be diſcourſed of particularly: onely our bleſſed Saviour in the precept of *Almes*, uſes the inſtances of *relieving the poor*, and *forgiveneſſe of injuries*; and by proportion to theſe, the reſt, whoſe duty is plain, ſimple, eaſie and neceſſary, may be determin'd. But Almes in general are to be diſpoſed of according to the following Rules.

Laudi ductum apud Vett. εἰρήνης ἐγκλήματα πίνυσθαι χρήματα.

Rules for giving Almes.

1. Let no Man do Almes of that which is none of his own; for of that he is to make reſtitution; that is due to the owners, not to the poor: for every Man hath need of his own, and that is firſt to be provided for; and then you muſt think of the needs of the poor. He that gives the poor what is not his own, makes himſelf a thief, and the poor to be the receivers. This is not to be underſtood, as if it were unlawful for a Man that is not able to pay his debts, to give ſmaller Almes to the poor. He may not give ſuch portions as can in any ſence more diſable him to do juſtice: but

S. Greg. 7. l. 110. Epiſt.

but such, which if they were saved could not advance the other duty, may retire to this, and do here * what they may, since in the other duty they cannot do what they should. But generally Cheaters and Robbers cannot give almes of what they have cheated and robbed, unlesse they cannot tell the persons whom they have injured, or the proportions; and in such cases they are to give those unknown portions to the poor by way of restitution, for it is no almes: onely God is the supreme Lord to whom those escheats devolve, and the poor are his Receivers.

* Præbeatur misericordia ut conservetur justitia. S. Aug. *Prov.* 3.9.

2. Of money unjustly taken and yet voluntarily parted with, we may and are bound to give almes: such as is money given and taken for false witnesse, bribes, simoniacal contracts, because the Receiver hath no right to keep it, nor the Giver any right to recall it, it is unjust money, and yet payable to none but to the supreme Lord (who is the person injur'd) and to his Delegates, that is, the poor. To which I insert these cautions. 1. If the person injur'd by the unjust sentence of a brib'd Judge, or by false witnesse, be poor, he is the proper object and bosome to whom the restitution is to be made. 2. In case of Simony, the Church, to whom the Simony was injurious, is the lap into which the restitution is to be powred, and if it be poor and out of repair, the almes or restitution (shall I call it) are to be paid to it.

Decret. ep. tit. de Simonia.

3. There is some sort of gain that hath in it no injustice properly so called; but it is unlawful and *filthy lucre*: such as is money taken for worke done unlawfully upon the *Lords day*, hire taken for disfiguring one's

self,

self, and for being professed jesters, the wages of such as make unjust bargains, and of harlots: of this money there is some preparation to be made before it be given in Almes. The money is infected with the plague, and must passe thorough the fire or the water before it be fit for almes: the person must repent and leave the crime, and then minister to the poor.

4. He that gives almes must do it in mercy, that is, out of a true sence of the calamity of his brother, first feeling it in himself in some proportion, and then endeavouring to ease himself and the other of their common calamity. Against this rule they offend who give almes out of custome, or to upbraid the poverty of the other, or to make him mercenary and obliged, or with any unhandsome circumstances.

Donum nudum est nisi consensu vestiatur. l. 3. C. de pactis

5. He that gives almes must do it with a single eye and heart; that is, without designes to get the praise of men: and if he secures that, he may either give them publickly, or privately: for Christ intended only to provide against pride and hypocrisie, when he bade almes to be given in secret: it being otherwise one of his Commandements, *that our light should shine before men*: this is more excellent, that is more safe.

6. To this also appertains, that he who hath done a good turne should so forget it as not to speak of it: but he that boasts it or upbraids it, hath paid himself, and lost the nobleness of the charity.

Qui dedit beneficium taceat: narret qui accepit. Senec.

7. Give alms with a cheerful heart and countenance, *not grudgingly or of necessity, for God loveth a cheerful giver*; and therefore give quickly when the power is in thy hand, and the need

2 Cor. 9. 7.

need is in thy Neighbor, and thy Neighbor
the door. He gives twice that relieves speedily.

8. According to thy ability give to all
Luke that need; and in equal needs give first
6. 30. to good men, rather then to bad men; and if
the needs be unequal, do so too; provided that
the need of the poorest be not violent or ex-
Galat. tream: but if an evil man be in extream ne-
6. 10. cessity, he is to be relieved rather then a good
man who can tarry longer, and may suffer
without it; and if he be a good man, he will de-
sire it should be so: because himself is bound
to save the life of his brother with doing some
inconvenience to himself: and no difference
of vertue or vice, can make the ease of one
begger equal with the life of another.

9. Give no almes to vitious persons, if such
almes will support their sin: as if they will
continue in idlenes [*if they will not work, neither*
2 *Thes.* *let them eat*] or if they will spend it in drunken-
3. 10. nes, or wantonnes: such persons when they are
A Cavallo chi non Porta sella biada non si crevella. reduced to very great want, must be relieved in
such proportions, as may not relieve their dying
lust, but may refresh their faint or dying bodies.

10. The best objects of charity are poor
house keepers that labour hard, and are bur-
dened with many children; or Gentlemen
fallen into sad poverty, especially if by inno-
cent misfortune (and if their crimes brought
them into it, yet they are to be relieved accord-
ing to the former rule) persecuted persons,
widows, and fatherlesse children, putting them
to honest trades or schools of learning: and
search into the needs of numerous and meaner
families; for there are many persons that have
nothing left them but misery and modesty:
and towards such we must adde two circum-

Beatus qui intelligit super egenum & pauperem &c. Psal.

stances

nces of charity. 1. To enquire them out. To convey our relief to them ſo as we do not ake them aſhamed.

A donare e tenere in segno bisogna havere.

11. Give, looking for nothing again, that is, ithout conſideration of future advantages: e to children, to old men, to the unthank- , and the dying, and to thoſe you ſhall never e again: for elſe your alms or curteſy is not arity, but traffick and merchandiſe: and be re that you omit not to relieve the needs of ur enemy and the injurious; for ſo poſſibly u may win him to your ſelf; but do you in- nd the winning him to God.

12. Truſt not your almes to intermedial, certain and under diſpenſers: by which rule not onely intended the ſecuring your almes the right chanel; but the humility of your rſon, and that which the Apoſtle calls *the la- r of love*: and if you converſe in Hoſpitals, d Alms-houſes, and miniſter with your own nds what your heart hath firſt decreed, you ll finde your hearts endeared and made fa- iliar with the needs and with the perſons of e poor, thoſe excellent images of Chriſt.

13. Whatſoever is ſuperfluous in thy eſtate to be diſpenſed in alms. *He that hath two ats, muſt give to him that hath none*; that is, e that hath beyond his need muſt give that hich is beyond it: Only among needs we are reckon not onely what will ſupport our life, ut alſo what will maintain the decency of our tate and perſon; not onely in preſent needs, ut in all future neceſſities, and very probable ontingencies. but no further; we are not ob- iged beyond this, unleſſe we ſee very great, ublick, and calamitous neceſſities: but yet, if we do extend beyond our meaſures, and give

more then we are able, we have the *Philippians* and many holy persons for our precedent, we have S. *Paul* for our encouragement, we have Christ for our Counseller, we have God for our rewarder, and a great treasure in Heaven for our recompence and restitution. But I propound it to the consideration of all Christian people, that they be not nice and curious, fond and indulgent to themselves in taking accounts of their personal conveniences, and that they make their proportions moderate and easy, according to the order and manner of Christianity; and the consequent will be this, that the poor will more plentifully be relieved, themselves will be more able to do it, and the duty will be lesse chargeable, and the owners of estates charged with fewer accounts in the spending them. It cannot be denied, but in the expences of all liberal and great personages many things might be spared: some superfluous servants, some idle meetings, some unnecessary and imprudent feasts, some garments too costly, some unnecessary Law-suits, some vain journeyes: and when we are tempted to such needlesse expences, if we shall descend to moderation, and lay aside the surplusage, we shall finde it with more profit to be laid out upon the poor members of Christ, then upon our own with vanity. But this is onely intended to be an advice in the manner of doing almes: for I am not ignorant that great variety of clothes alwayes have been permitted to Princes and Nobility, and others in their proportion; and they usually give those clothes as rewards to servants, and other persons needful enough, and then they may serve their own fancy and their duty too: but it is but reason and religion

to

to be careful, that they be given to such onely where duty, or prudent liberality, or almes determine them: but in no sence let them do it so as to minister to vanity, to luxury, to prodigality. The like also is to be observed in other instances. And if we once give our mindes to the study and arts of almes, we shall finde wayes enough to make this duty easy, profitable and useful.

1. He that playes at any game must resolve before hand to be indifferent to win or lose: but if he gives to the poor all that he wins, it is better then to keep it to himself: but it were better yet, that he lay by so much as he is willing to lose, and let the game alone, and by giving so much almes, traffick for eternity. That is one way.

2. Another is, keeping the fasting dayes of the Church; which if our condition be such as to be able to cast our accounts, and make abatements for our wanting so many meals in the whole year, (which by the old appointment did amount to 153, and since most of them are fallen into desuetude, we may make up as many of them as we please by voluntary fasts) we may from hence finde a considerable reliefe for the poor. But if we be not willing sometimes to fast that our brother may eat, we should ill dye for him. *S. Martin* had given all that he had in the world to the poor, save one coat, and that also he divided between two beggers. A Father in the mounts of *Nitria* was reduced at last to the Inventary of one Testament, and that book also was tempted from him by the needs of one whom he thought poorer then himself. Greater yet. S. *Paulinus* sold himself to slavery to redeem a young man, for whose captivity his

mother

Mother wept ſadly; and it is ſaid that *S. Katherine* ſuck't the envenomd wounds of a villain who had injured her moſt impudently: And I ſhall tell you of a greater charity then all theſe put together: Chriſt gave himſelf to ſhame and death to redeem his enemies from bondage, and death, and Hell.

3. Learn of the frugal man, and onely avoid ſordid actions and turn good husband and change your arts of getting into providence for the poor, and we ſhall ſoon become rich in good works; and why ſhould we not do as much for charity, as for covetouſneſſe, for Heaven, as for the fading world, for God and the Holy Jeſus, as for the needleſſe ſuperfluities of back and belly?

14. In giving almes to beggers and perſons of that low ranck, it is better to give little to each that we may give to the more, ſo extending our alms to many perſons: but in charities of religion, as building Hoſpitals, Colledges, and houſes for devotion, and in ſupplying the accidental wants of decayed perſons, fallen from great plenty to great neceſſity, it is better to unite our almes then to diſperſe them, to make a noble relief or maintenance to one, and to reſtore him to comfort, then to ſupport only his natural needs, and keep him alive only, unreſcued from ſad diſcomforts.

15. The Precept of almes or charity binds not indefinitely to all the inſtances and kindes of charity: for he that delights to feed the poor, and ſpends all his proportion that way, is not bound to enter into priſons and redeem captives: but we are obliged by the preſence of circumſtances, and the ſpecial diſpoſition of providence, and the pityableneſſe of an ob-

ject

object, to this or that particular act of charity. The eye is the ſenſe of mercy, and the bowels are its organ, and that enkindles pity, and pity produces almes: *when the eye ſees what it never ſaw, the heart will think what it never thought*: but when we have an object preſent to our eye, then we muſt pity, for there the providence of God hath fitted our charity with circumſtances. He that is in thy ſight or in thy Neighbourhood is fallen into the lot of thy charity.

16. If thou haſt no money, yet thou muſt have mercy, and art bound to pity the poor, and pray for them, and throw thy holy deſires and devotions into the treaſure of the Church: and if thou doeſt what thou art able, be it little or great, corporal or ſpiritual, the charity of almes, or the charity of prayers, a cup of wine, or a cup of water, if it be but *love to the brethren*, or a deſire to help all, or any of Chriſts poor, it ſhall be *accepted according to what a man hath, not according to what he hath not.* For *Love* is all this, and all the other Commandments: and it will expreſſe it ſelf where it can, and where it cannot, yet it is *love* ſtill, and it is alſo *ſorrow* that it cannot. Luk. 21. 2. 2 Cor. 8. 12. 1. Pet. 1. 22. A9. 3. 6. Chi ti da un oſſa non ti verrebbe morta.

Motives to Charity.

The motives to this duty are ſuch as holy Scripture hath propounded to us by way of conſideration and propoſition of its excellencies, and conſequent reward. 1. There is no one duty which our bleſſed Saviour did recommend to his Diſciples with ſo repeated an injunction as this of Charity and Almes. To which adde the words ſpoken by our Lord, Matth. 6. 4. & Matth. 13. 12. 33 et 25. 30 Luke. 11. 41.

1 Tim. 4. *It is better to give then to receive*; and when we consider how great a blessing it is that we beg not from door to door, it is a ready instance of our thankfulnes to God, for his sake to relieve them that do. 2. This duty is that alone whereby the future day of judgment shall be transacted. For nothing but charity & almes is that whereby Christ shall declare the justice and mercy of the eternal sentence. Martyrdom it self is not there expressed, and no otherwise involved, but as it is the greatest charity. 3. Christ made himself the greatest and daily example of almes or charity. He went up & down doing good, preaching the Gospel, & healing all diseases: and God the Father is imitable by us in nothing but in purity and mercy. 4. Almes given to the poor redound to the emolument of the Giver both temporal and eternal. 5. They are instrumental to the remission of sins, Our forgivenesse and mercy to others being made the very rule and proportion of our confidence and hope and our prayer to be forgiven our selves. 6. It is a treasure in Heaven, it procures friends when we dye. It is reckoned as done to Christ whatsoever we do to our poor brother; and therefore when a poor man begs for Christ his sake, if he have reason to ask for Christ his sake, give it him if thou canst. Now every man hath title to ask for Christs sake, whose need is great, and himself unable to cure it, and if the man be a Christian. Whatsoever charity Christ will reward, all that is given for Christs sake, and therefore it may be asked in his name; but every man that uses that sacred name for an endowment, hath not a title to it, neither he nor his need. 7. It is one of the wings of prayer, by which it flyes to the throne of grace. 8. It crowns

Philip 4. 17.

Acts 10. 4. *Hebr.* 13. 6. *Eccles* 3. 1. *Dan.* 4. 27.

crowns all the works of piety. 9. It causes thanksgiving to God on our behalf. 10. And the bowels of the poor blesse us, and they pray for us. 11. And that portion of our estate, out of which a tenth, or a fifth, or a twentieth, or some offering to God for religion and the poor goes forth, certainly returns with a greater blessing upon all the rest. It is like the effusion of oyl by the Sidonian woman; as long as she poures into empty vessels, it could never cease running: or like the Widows barrel of meal, it consumes not as long as she fed the Prophet. 12. The summe of all is contained in the words of our blessed Saviour: *Give almes of such things as you have, and behold all things are clean unto you.* 13. To which may be added, that charity or mercy is the peculiar character of Gods Elect, and a signe of predestination; which advantage we are taught by S. *Paul*: [*Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindnesse, &c. forbearing one another, and forgiving one another; if any man have a quarrel against any.* The result of all which we may reade in the words of S. *Chrysostome*: *To know the art of almes, is greater then to be crowned with the Diadem of kings. And yet to convert one soul is greater then to poure out ten thousand talents into the baskets of the poor.*

Nunquam meminí me fecisse mala morte mortuum qui libenter operi charitatis exercuit. S. Hieron. Epist. ad Nepot.

Coloss. 3. 12.

But because giving Almes is an act of the vertue of mercifulnesse, our endeavour must be by proper arts to mortifie the parents of unmercifulnesse, which are 1. Envy. 2. Anger. 3. Covetousnesse, in which we may be helped by the following rules or instruments.

Remedies against unmercifulneſſe, and uncharitableneſſe.

1. *Againſt Envy: by way of conſideration.*

Againſt Envy I ſhall uſe the ſame argument I would uſe to perſwade a man from the Fever or the dropſie. 1. Becauſe it is a diſeaſe, it is ſo far from having pleaſure in it, or a temptation to it, that it is full of pain, a great inſtrument of vexation; it eats the fleſh, and dries up the marrow, and makes hollow eyes, and lean cheeks, and a pale face. 2. It is nothing but a direct reſolution never to enter into Heaven by the way of noble pleaſure taken in the good of others. 3. It is moſt contrary to God. 4. And a juſt contrary ſtate to the felicities and actions of Heaven, where every ſtar encreaſes the light of the other, and the multitude of gueſts at the ſupper of the Lamb makes the eternal meal more feſtival. 5. It is perfectly the ſtate of Hell, and the paſſion of Devils: for they do nothing but deſpair in themſelves, *and envy others quiet or ſafety, and yet cannot rejoyce either in their good, or in their evil, although they endeavour to hinder that, and procure this, with all the devices and arts of malice and of a great underſtanding. 6. Envy can ſerve no end in the world; it cannot pleaſe any thing, nor do any thing, nor hinder any thing, but the content and felicity of him that hath it. 7. Envy can never pretend to juſtice, as hatred and uncharitableneſs ſometimes may: for there may be cauſes of hatred, and I may have wrong done me, and then hatred hath ſome pretence, though no juſt argument: But no man is

* Nemo alienæ virtuti invidet qui ſatis confidit ſuæ. Cic. contr. M. Anth.

is unjuſt or injurious for being proſperous or wiſe. 8. And therefore many men *profeſſe* to hate another, but *no man owns envy*, as being an enmity and diſpleaſure for no cauſe but goodneſſe or felicity: Envious men being like Cantharides and Caterpillars, that delight moſt to devour ripe and moſt excellent fruits. 9. It is of all crimes the baſeſt: for malice and anger are appeaſed with benefits, but envy is exaſperated, as envying to fortunate perſons both their power and their will to do good: and never leaves murmuring till the envied perſon be levelled, and then onely the Uultur leaves to eat the liver: for if his Neighbour be made miſerable the envious man is apt to be troubled: like him that is ſo long unbuilding the turrets till all the roof is low or flat, or that the ſtones fall upon the lower buildings, and do a miſchief that the man repents of.

Homerus Therſitis maſos mores deſcribens, malitiæ ſummam appoſuit. Pelidæ imprimis erat, atq; inimicus Ulyſſi.

2. *Remedies againſt anger by way of exerciſe.*

The next enemy to mercifulnes and the grace of Almes is Anger, againſt which there are proper inſtruments both in prudence and religion.

1. Prayer is the great remedy againſt anger: for it muſt ſuppoſe it in ſome degree removed before we pray, and then it is the more likely it will be finiſhed when the prayer is done: We muſt lay aſide the act of anger, as a preparatory to prayer, and the curing the habit will be the effect and bleſſing of prayer: ſo that if a man to cure his anger, reſolves to addreſſe himſelf to God by prayer, it is firſt neceſſary that by his own obſervation & diligence he lay the anger aſide, before his prayer can be fit to be preſented; and when we ſo pray, and ſo endeavour

deavour, we have all the blessings of prayer which God hath promised to it, to be our security for successe.

2. If Anger arises in thy breast, instantly seal up thy lips, and let it not go forth: for like fire when it wants vent, it will suppresse it self. It is good *in a fever* to have a tender and a smooth tongue; but it is better that it be so *in anger*; for if it be rough and distempered, *there* it is an ill signe, but *here* it is an ill cause. Angry passion is a fire, and angry words are like breath to fan them; together they are like steel and flint sending out fire by mutual collision: some men will discourse themselves into passion, and if their neighbour be enkindled too, together they flame with rage and violence.

Jta cum rectus rapida ce-
cupavit
Futiles linguæ jubeo ca-
vere
Vana latratus jaculantis-
frappo.
Turbatus sum & non sum
locutus. Psal. 76.

3. Humility is the most excellent natural cure for anger in the world: for he that by daily considering his own infirmities and failings makes the errour of his neighbour or servant to be his own case, and remembers that he daily needs Gods pardon, and his brothers charity, will not be apt to rage at the levities or misfortunes, or indiscretions of another; greater then which he considers that he is very frequently, and more inexcusably guilty of.

4. Consider the example of the ever blessed Jesus, who suffered all the contradictions of sinners, and received all affronts and reproaches of malicious, rash and foolish persons, and yet in all them was as dispassionate and gentle as the morning sun in Autumn: and in this also he propounded himself imitable by us. For if innocence it self did suffer so great injuries and disgraces, it is no great matter for us quietly to receive

ceive al the calamities of fortune & indiſcretion of ſervants, and miſtakes of friends, and unkindneſſes of kinred, and rudeneſſes of enemies, ſince we have deſerved theſe and worſe, even Hell it ſelf.

5. If we be tempted to anger in the actions of Government and Diſcipline to our inferiours (in which caſe anger is permitted ſo far as it is prudently inſtrumental to Government, and onely is a ſin when it is exceſſive and unreaſonable, and apt to diſturbe our own diſcourſe, or to expreſſe it ſelf in imprudent words or violent actions) let us propound to our ſelves the example of God the Father, who at the ſame time, and with the ſame tranquillity decreed Heaven and Hell, the joyes of bleſſed Angels and ſouls, and the torments of Devils and accurſed ſpirits: and at the day of judgement when all the World ſhall burn under his feet, God ſhall not be at all inflam'd, or ſhaken in his eſſential ſeat and centre of tranquillity and joy. And if at firſt the cauſe ſeems reaſonable, yet defer to execute thy anger till thou mayeſt better judge. For as *Phocion* told the *Athenians*, who upon the firſt news of the death of *Alexander* were ready to revolt, ſtay awhile, for if the King be not dead, your haſte will ruine you. But if he be dead, your ſtay cannot prejudice your affairs, for he will be dead to morrow as well as to day: ſo if thy ſervant or inferiour deſerve puniſhment, ſtaying till to morrow will not make him innocent, but it may poſſibly preſerve thee ſo, by preventing thy ſtriking a guiltleſſe perſon, or being furious for a trifle.

6. Remove from thy ſelf all provocations and incentives to anger; eſpecially 1. Games

of chance, and great wagers, petty curiosities and worldly businesse and carefulnesse about it; but manage thy self with indifferency, or contempt of those external things, and do not spend a passion upon them, for it is more then they are worth. But they that desire but few things can be crossed but in a few. 2. In not heaping up with an ambitious or curious prodigality, any very curious or choice Utensils, Seals, Jewels, Glasses, precious stones, because those very many accidents which happen in the spoiling or losse of these rarities, is in event, an irresistable cause of violent anger. 3. Do not entertain nor suffer talebearers: for they abuse our ears first, and then our credulity, and then steal our patience, and it may be for a lye; and if it be true, the matter is not considerable; or if it be, yet it is pardonable: and we may alwayes escape with patience at one of these out-lets: either [1] By not hearing slanders, or [2] By not believing them, or [3] By not regarding the thing, or [4] By forgiving the person. 4. To this purpose also it may serve well if we choose (as much as we can) to live with peaceable persons, for that prevents the occasions of confusion: and if we live with prudent persons they will not easily occasion our disturbance. But because these things are not in many Mens power, therefore I propound this rather as a felicity then a remedy or a duty; and an art of prevention rather then of cure.

Qui pauca requirunt non multis excidunt. Plut.

7. Be not inquisitive into the affairs of other Men, nor the faults of thy servants, nor the mistakes of thy friends; but what is offered to you, use according to the former rules but do not thou go out to gather sticks to kindle a fire

fire to burn thy own house. And adde this; if my friend said or did well in that for which I am angry, I am in the fault, not he: But if he did amisse, he is in the misery, not I: for either he was deceiv'd, or he was malitious, and either of them both is all one with a miserable person; and that is an object of pity, not of anger.

8. Use all reasonable discourses to excuse the faults of others, considering that there are many circumstances of time, of person, of accident, of inadvertency, of infrequency, of aptnesse to amend, of sorrow for doing it; and it is well that we take any good in exchange for the evil is done or suffered.

9. Upon the arising of anger instantly enter into a deep consideration of the joyes of Heaven, or the pains of Hell: for *fear and joy are naturally apt to appease this violence.* Homer.

10. In contentions be alwayes passive, never active; upon the defensive, not the assulting part, and then also give a gentle answer, receiving the furies and indiscretions of the other like a stone into a bed of Mosse and soft compliance; and you shall finde it sit down quietly; whereas anger and violence makes the contention loud, and long and injurious to both the parties.

11. In the actions of Religion be careful to temper all thy instances with meeknesse, and the proper instruments of it: and if thou beest apt to be angry, neither fast violently, nor entertain the too forward heats of zeal; but *secure thy duty* with constant and regular actions, and *a good temper of body* with convenient refreshments and recreations.

12. If anger rises suddenly and violently, first

restrain it with consideration, and then let it end in a hearty prayer for him that did the real or seeming injury. The former of the two stops its growth, and the latter quite kils it, and makes amends for its monstrous and involuntary birth.

Remedies against Anger by way of consideration.

1. Consider that Anger is a professed enemy to counsel, it is a direct storm, in which no Man can be heard to speak, or call from without; for if you counsel gently, you are despised, if you urge it and be vehement, you provoke it more: bee carefull therefore to lay up before-hand a great stock of reason and prudent consideration, that like a besieged Town you may be provided for, and be defensible from within, since you are not likely to be relieved from without. Anger is not to be suppressed but by something that is as inward as it self, and more habitual: To which purpose adde, that 2. of all passions it endeavors most to make reason useless: 3. That it is an universal poyson, of an infinite object; for no Man was ever so amorous as to love a Toad, none so envious as to repine at the condition of the miserable, no Man so timorous as to fear a dead Bee; but anger is troubled at every thing, & every Man, and every accident, and therefore unless it be suppressed it will make a Mans condition restless. 4. If it proceeds from a great cause it turns to fury; if from a small cause, it is peevishness, and so is always either terri-

Καὶ μαλθακὸν μὲν μὴ φάρμακον μίλλων πάσσε θύμου· ἢ κρείσσων τῶν ἐμῶν βουλευμάτων.

Medea.

ble

ble or ridiculous. 5. It makes a Mans body monſtrous, deformed, and contemptible, the voice horrid, the eyes cruel, the face pale or fiery, the gate fierce, the ſpeech clamorous and loud. 6. It is neither manly nor ingenuous. 7. It proceeds from ſoftneſſe of ſpirit and puſillanimity; which makes that Women are more angry then Men, ſick perſons more then the healthful, old Men more then yong, unproſperous and calamitous people then the bleſſed and fortunate. 8. It is a paſſion fitter for Flies and Inſects then for perſons profeſſing nobleneſſe and bounty. 9. It is troubleſome not onely to thoſe that ſuffer it, but to them that behold it; there being no greater incivility * of entertainment then for the Cooks fault, or the negligence of the ſervants, to be cruel, or outragious, or unpleaſant in the preſence of the gueſts. 10. It makes marriage to be a neceſſary and unavoidable trouble, friendſhips, and ſocieties, and familiarities to be intolerable. 11. It multiplies the evils of drunkenneſſe, and makes the levities of Wine to run into madneſſe. 12. It makes innocent jeſting to bee the beginning of Tragedies. 13. It turns friendſhip into hatred, * it makes a Man loſe himſelf, and his reaſon and his argument in diſputation. * It turnes the deſires of knowledge into an itch of wrangling. * It adds inſolency to power. * It turnes juſtice into cruelty, and judgement into oppreſſion. * It changes diſcipline into tediouſneſſe and hatred of liberal inſtitution. * It makes a proſperous Man to be envyed and the unfortunate to be unpitied. * It is a confluence of all the irregular paſſions: there is in it envy and ſorrow, fear and ſcorn, pride and prejudice, raſhneſſe

* Diſcere quid cœna poſſes ingratius iſta.

neſſe and inconſideration, rejoycing in evil and a deſire to inflict it, ſelf love, impatience and curioſity. * And laſtly, though it be very troubleſome to others, yet it is moſt troubleſome to him that hath it.

In the uſe of theſe arguments and the former exercises be diligent to obſerve, leſt in your deſires to ſuppreſſe anger you be paſſionate and angry at your ſelf for being angry; like Phyſicians who give a bitter potion when they intend to eject the bitterneſſe of choler; for this will provoke the perſon and increaſe the paſſion: But placidly and quietly ſet upon the mortification of it; and attempt it firſt for a day; reſolving that day not at all to be angry; and to be watchful and obſervant, for a day is no great trouble: but then, after one dayes watchfulneſſe it will be as eaſie to watch two dayes, as at firſt it was to watch one day; and ſo you may increaſe till it becomes eaſie and habitual.

Amaram amaro bilem pharmacho qui eluunt.

Onely obſerve that ſuch an anger alone is criminal, which is againſt charity to my ſelf or my neighbour; but anger againſt ſin is a holy zeal, and an effect of love to God and my brother, for whoſe intereſt I am paſſionate, like a concerned perſon: and if I take care that my anger makes no reflexion of ſcorn or cruelty upon the offender, or of pride and violence, or tranſportation to my ſelf, anger becomes charity and duty: And when one commended *Charilaus* the King of *Sparta*, for a gentle, a good and a meek Prince, his collegue ſaid ſaid well, *How can he be good who is not an enemy even to vitious perſons.*

Plut. de odio & invidia.

3. *Remedies against Covetousnesse, the third enemy of mercy.*

Covetousnesse is also an enemy to Almes, though not to all the effects of mercifulnesse: but this is to be cured by the proper motives to charity before mentioned, and by the proper rules of justice; which being secured, the arts of getting money are not easily made criminal. To which also we may adde.

1. Covetousnesse makes a man miserable; because riches are not means to make a man happy: and unless felicity were to be bought with money he is a vain person who admires heaps of gold and rich possessions; for what *Hippomachus* said to some persons, who commended a tall man as fit to be a Champion in the Olympick games: it is true (said he) if the crown hang so high that the longest arm could reach it: The same we may say concerning riches, they were excellent things, if the richest man were certainly the wisest and the best: but as they are, they are nothing to be wondered at, because they contribute nothing towards felicity: which appears because some men choose to be miserable that they may be rich, rather then be happy with the expence of money and doing noble things.

Quid refert, ipitur quantis jumenta fatiget
Porticibus, quanta nemorum ulcatur in umbra
Jugera quot vicina foro, quas emerit ædes;
Nemo malas felix.
Juv. Sat. 4.

2. Riches are useless and unprofitable; for beyond our needs and conveniences nature knowes no use of riches; and they say, that the Princes of *Italy* when they sup alone, eate out of a single dish, and drink in a plain glasse, and the wife eats without purple: *for nothing is more frugal then the back and belly*, if they be used

as

as they should, but when they would entertain the eyes of strangers, when they are vain and would make a noyse, then riches come forth to set forth the spectacle, and furnish out *the Comedie of wealth, of vanity.* No man can with all the wealth in the world buy so much skill as to be a good Lutenist; he must go the same way that poor people do, he must learn and take pains; much lesse can he buy constancy, or chastity, or courage: nay not so much as the contempt of riches: and by possessing more then we need, we cannot obtain so much power over our souls, as not to require more: And certainly riches must deliver me from no evil, if the possession of them cannot take away the longing for them. If any man be thirsty, drink cools him. If he be hungry, eating meat satisfies him; and when a man is cold and calls for a warme cloak, he is pleased if you give it him; but you trouble him, if you load him with six or eight cloaks. Nature rests and sits still when she hath her portion; but that which exceeds it, is a trouble and a burden: and therefore in true Philosophy, No man is rich but he that is poor according to the common account: for when God hath satisfied those needs which he made; that is, all that is natural, whatsoever is beyond it, is thirst and a disease, and unless it be sent back again in charity or religion, can serve no end but vice or vanity, it can encrease the appetite to represent the man poorer, and full of a new and artificial, unnatural need; but it never satisfies the need it makes, or makes the man richer. *No wealth can satisfie the covetous desire of wealth.* *Plut.*

2. Riches are troublesome: but the satisfaction of those appetites which God and nature hath

hath made are cheap and easy: for who ever paid use-money for bread and onions and water to keep him alive: but when we covet after houses of the frame and designe of *Italy*, or long for jewels, or for my next neighbours field, or horses from *Barbary*, or the richest perfumes of *Arabia*, or *Galatian* mules, or fat Eunuchs for our slaves from *Tunis*, or rich coaches from *Naples*, then we can never be satisfied till we have the best thing that is fancied, and all that can be had, and all that can be desired, and that we can lust no more: but before we come to the one half of our first wilde desires, we are the bondmen of Usurers, and of our worse tyrant appetites, and the tortures of envy and impatience. But I consider that those who drink on still when their thirst is quenched, or eat even after they well dined are forced to vomit, not onely their superfluity, but even that which at first was necessary: so those that covet more then they can temperately use, are oftentimes forced to part even with that patrimony which would have supported their persons in freedom and honour, and have satisfied all their reasonable desires.

4. Contentednesse is therefore health because covetousnesse is a direct sicknesse: and it was well said of *Aristippus* (as *Plutarch* reports him) if any man after much eating and drinking be still unsatisfied, he hath no need of more meat or more drink, but of a Physician; he more needs to be purged then to be filled; and therefore since covetousnesse cannot be satisfied, it must be cured by emptinesse, and evacuation. The man is without remedy, unlesse he be reduced to the scantling of nature, and the measures of his personal

sonal necessity. Give to a poor man a house, and a few cowes, pay his little debt, and set him on work, and he is provided for and quiet; but when a man enlarges beyond a fair possession & desires another Lordship, you spite him if you let him have it; for by that he is one degree the further off from rest in his desires and satisfaction: and now he sees himself in a bigger capacity to a larger fortune; and he shall never finde his period, till you begin to take away something of what he hath: for then he wil begin to be glad to keep that w^h is left, but reduce him to natures measures, & there he shall be sure to finde rest: for there no man can desire beyond his belly full, and when he wants that, any one friend or charitable man can cure his poverty; but all the world cannot satisfy his covetousnes.

5. Covetousnesse is the most phantastical & contradictory disease in the whole world, and it must therefore be incurable, because it strives against its own cure. No man therefore abstains from meat because he is hungry, nor from wine because he loves it, and needs it: but the covetous man does so: for he desires it passionately because he sayes he needs it, and when he hath it, he will need it still, because he dares not use it. He gets cloaths because he cannot be without them; but when he hath them, then he can as if he needed corn for his granary, & cloaths for his wardrope, more then for his back and belly. For covetousnes pretends to heap much together for fear of want, and yet after all his pains and purchase, he suffers that really which at first he feared vainly; and by not using what he gets, he makes that suffering to be actual, present, and necessary, which in his lowest condition was but future, contingent & possible. It stirs up the de-

sire

sire, and takes away the pleasure of being satisfied. It increases the appetite and will not content it, it swells the *principal* to no purpose, and lessens the *use* to all purposes; disturbing the order of nature, and the designes of God; making *money* not to be the instrument of exchange or charity, nor corn to feed himself or the poor, nor wool to cloath himself or his brother, nor wine to refresh the sadness of the afflicted, nor his oyl to make his own countenance cheerful: but all these to look upon, and to tell over, and to take accounts by and make himself considerable, and wondered at by fools, that while he lives he may be called Rich, and when he dyes may be accounted Miserable, and like the Dishmakers of *China*, may leave a greater heap of dirt for his Nephews, while he himself hath a new lot fallen to him in the portion of *Dives*: But thus the Asse carried wood and sweet herbs to the Baths, but was never washed or perfum'd himself: he heaped up sweets for others, while himself was filthy with smoak & ashes. And yet it is considerable; If the man can be content to feed hardly, and labour extreamly, and watch carefully, and suffer affronts and disgrace that he may get money more then he uses in his temperate and just needs, with how much ease might this man be happy? And with how great uneasinesse and trouble does he make himself miserable? For he takes pains to get content, and when he might have it, he lets it go. He might better be content with a vertuous and quiet poverty, then w^th^ an artificial troublesom & vitious: The same diet & a less labor would at first make him happy, and for ever after rewardable.

6. The sum of all is that which the Apostle sayes; *Covetousnesse is Idolatry*; that is, it

it is an admiring money for it self, not for its use; it relyes upon money, and loves it more then it loves God and religion: and *it is the root of all evil*: it teaches men to be cruel and crafty, industrious in evil, full of care and malice: it devours young heirs, and grindes the face of the poor, and undoes those who specially belong to Gods protection, helpless, craftlesse and innocent people; it inquires into our parents age, and longs for the death of our friends: it makes friendship and art of rapine, and changes a partner into a Vultur, and a companion into a thief; and after all this it is for no good to it self, for it dare not spend those heaps of treasure which it snatched: and men hate Serpents and Basiliſks worse then Lyons and Beirs; for these kill because they need the prey, but they sting to death and eat not.* And if they pretend all this care and heap for their Heirs, (like the Mice of *Africa* hiding the golden oare in their bowels, and refusing to give back the undigested gold till their guts be out) they may remember, that what was unnecessary for themselves, is as unnecessary for their sons; and why cannot they be without it as well as their Fathers who did not use it? and it often happens, that to the sons it becomes an instrument to serve some lust or other; that as the gold was useless to their Fathers, so may the sons be to the publick; fools or prodigals, loads to their Country, and the curse and punishment of their Fathers avarice; and yet all that wealth is short of one blessing; but it is a load coming with a curse, and descending from the family of a long derived sin. However the Father transmits it to the son, and it may be the son so one more,

till

till a Tyrant, or an Oppressour, or a War, or a change of government, or the Usurer, or folly, or an expensive vice makes holes in the bottom of the bag, and the wealth runs out like water, and flies away like a Bird from the hand of a childe.

7. Adde to these, the consideration of the advantages of poverty; that it is a state freer from temptation, secure in dangers: but of one trouble; safe under the Divine Providence: cared for in Heaven by a daily ministration, and for whose support God makes every day a new decree: a state of which Christ was pleased to make open profession, and many wise Men daily make vows: that a rich Man is but like a pool to whom the poor run, and first trouble it and then draw it dry; that he enjoyes no more of it then according to the few and limited needs of a Man; he cannot eat like a Wolf or an Elephant: that variety of dainty fare ministers but to sin and sicknesses: that the poor Man feasts oftner then the rich; because every little enlargement is a feast to the poor; but he that feasts every day feasts no day, there being nothing left to which he may beyond his Ordinary extend his appetite: that the rich Man sleeps not so soundly as the poor labourer; that his fears are more, and his needs are greater (for who is poorer, he that needs 5 l. or he that needs 500 l.) the poor Man hath enough to fill his

——sed olim
Prodigio par est in nobilitate Senectus.
Hortulus hic, puteusq; brevis nec voce movendus
In tenues plantas facili diffunditur haustu. Vivendis amans & culti villicus horti
unde epulum possis centum dare Pythagoreis. Est aliquid quocunq; loco, quocunq; recessu,
unius Domini sese fecisse lacertæ. Juven. Sat. 3.

his belly, and the rich hath not enough to fill his eye: that the poor Mans wants are eaſie to be relieved by a common charity, but the needs of rich Men cannot be ſupplyed but by Princes; and they are left to the temptation of great vices to make reparation of their needs: and the ambitious labours of Men to get great eſtates is but like the ſelling of a Fountain to buy a Fever, a parting with content to buy neceſſity, a purchaſe of an unhandſome condition at the price of infelicity: that Princes and they that enjoy moſt of the world, have moſt of it but in title and ſupreme rights, and reſerved priviledges, pepper-corns, homages, trifling ſervices & acknowledgements, the real uſe deſcending to others to more ſubſtantial purpoſes: Theſe conſiderations may be uſeful to the curing of covetouſneſſe, that the grace of mercifulneſſe enlarging the heart of a Man, his hand may not be contracted, but reached out to the poor in almes.

Sect. 9.

Of Repentance.

REpentance, of all things in the World makes the greateſt change: it changes things in Heaven and Earth; for it changes the whole Man from ſin to grace, from vitious habits to holy cuſtomes, from unchaſte bodies to Angelical ſoules, from Swine to Philoſophers, from drunkenneſſe to ſober counſels; and GOD himſelf, *with whom is no variableneſſe or ſhadow of change*, is pleaſed by deſcending

descending to our weak understandings, to say, that he changes also upon Mans repentance, that he alters his decrees, revokes his sentence, cancels the Bils of accusation, throws the Records of shame and sorrow from the Court of Heaven, and lifts up the sinner from the grave to life, from his prison to a throne, from Hell and the guilt of eternal torture, to Heaven and to a title to never ceasing felicities. If we be *bound on earth* we shall *be bound in heaven*; if we be absolved here, we shall be loosed there; if we repent, God will repent, and not send the evil upon us which we had deserved.

But repentance is a conjugation and society of many duties; and it containes in it all the parts of a holy life, from the time of return to the day of our death inclusively; and it hath in it somethings specially relating to the sins of our former dayes which are now to be abolished by special arts, and have obliged us to special labours, and brought in many new necessities, and put us into a very great deal of danger; and because it is a duty consisting of so many parts & so much imployment, it also requires much time, and leaves a Man in the same degree of hope of pardon, as is his restitution to the state of righteousness and holy living, for which we covenanted in Baptism.

For wee must know that there is but one repentance in a Mans whole life, if repentance be taken in the proper, and strict Evangelicall Covenant-sense, and not after the ordinary understanding of the word: That is, wee are but once to change our whole state of life, from the power of the Devil and his intire possession, from the state of sin and death, from the body of corruption, to the

life

life of grace, to the poſſeſſion of Jeſus, to the kingdom of the Goſpel; and this is done in the baptiſm of water, or in the baptiſm of the Spirit, when the firſt rite comes to be verified by Gods grace coming upon us, and by our obedience to the heavenly calling, we working together with God. After this change, if ever we fall into the contrary ſtate, and be wholly eſtranged from God and Religion, and profeſſe our ſelves ſervants of unrighteouſneſſe, God hath made no more covenant of reſtitution to us; there is no place left for any more repentance, or intire change of condition, or new birth: a Man can be regenerated but once; and ſuch are voluntary, malicious apoſtates, Witches, obſtinate impenitent perſons, and the like: But if we be overtaken by infirmity, or enter into the marches or borders of this eſtate, and commit a grievous ſin, or ten, or twenty, ſo we be not in the intire poſſeſſion of the Devil, we are for the preſent in a damnable condition if we dye; but if we live we are in a recoverable condition; for ſo we may repent often: we repent or riſe from death but once, but from ſickneſſe many times; and by the grace of God we ſhall be pardoned if ſo we repent. But our hopes of pardon are juſt as is the repentance, which if it be timely, hearty, induſtrious and effective, God accepts: not by weighing graines or ſcruples, but by eſtimating the great proportions of our life; a hearty endeavour and an effectual general change ſhall get the pardon; the unavoidable infirmities, and paſt evils, and preſent imperfections, and ſhort interruptions, againſt which we watch, and pray, and ſtrive,

being

being put upon the accounts of the crosse, and payed for by the Holy Jesus. This is the state and condition of repentance; its parts and actions must be valued according to the following rules.

Acts and parts of Repentance.

1. He that repents truely is greatly sorrowful for his past sins; not with a superficial sigh or tear, but a pungent afflictive sorrow; such a sorrow as hates the sin so much, that the man would choose to dye rather then act it any more: This sorrow is called in Scripture [*a weeping sorely, a weeping with bitternesse of heart, a weeping day and night, a sorrow of heart, a breaking of the spirit, mourning like a dove, and chattering like a swallow:*] and we may read the degree and manner of it by the lamentations and sad accents of the Prophet *Jeremy*, when he wept for the sins of the nation; by the heart breaking of *David*, when he mourned for his murder and adultery: and the bitter weeping of S. *Peter*, after the shameful denying of his Master. * The expression of this sorrow differs according to the temper of the body, the sex, the age, and circumstance of action, and the motive of sorrow, and by many accidental tendernesses, or Masculine hardnesses; and the repentance is not to be estimated by the tears, but by the grief; and the grief is to be valued not by the sensitive trouble, but by the cordial hatred of the sin, and ready actual dereliction of it, and a resolution and reall resisting its consequent temptations. Some people can shed tears for nothing, some for any thing; but the proper and true effects of a godly sorrow are; fear of the divine judgements

Jer. 13 17. *Joel* 2. 13. *Ezek.* 27. 31 *James* 4. 9.

ments, apprehension of Gods displeasure, watchings and strivings against sin, patiently enduring the crosse of sorrow (which God sends as their punishment) in accusation of our selves, in perpetually begging pardon, in mean and base opinion of our selves, and in all the natural productions from these according to our temper and constitution: for if we be apt to weep in other accidents, it is ill if we weep not also in the sorrows of repentance: not, that weeping is of it self a duty, but that the sorrow, if it be as great, will be still expressed in as great a manner.

2. Our sorrow for sins must retain the *proportion* of our sins, though *not the equality*; we have no particular measures of sins: we know not which is greater of Sacriledge or Superstition, Idolatry or Covetousnesse, Rebellion or Witchcraft; and therefore God ties us not to nice measures of sorrow, but onely that we keep the general Rules of proportion; that is, that a great sin have a great grief; a smaller crime being to be washed off with a lesser shower.

Hugo de S. victor. 3. Our sorrow for sins is then best accounted of for its degree, when it together with all the penal and afflictive duties of repentance, shall have equalled or exceeded the pleasure we had in commission of the sin.

4. True repentance is a punishing duty, and acts its sorrow, and judges and condemns the sin by voluntary submitting to such sadnesses as God sends on us, or (to prevent the judgement of God) by judging our selves, and punishing our bodies and our spirits by such instruments of piety as are troublesome to the body: such as are, fasting, watching, long prayers, trou-

blesome

bleſome poſtures in our prayers, expenſive alms, and all outward acts of humiliation. For he that muſt judge himſelf, muſt condemn himſelf if he be guilty; and if he be condemned he muſt be puniſhed; and if he be ſo judged, it will help to prevent the judgement of the Lord. *S. Paul* inſtructing us in this particular. 1 *Cor.* 11. 31.

But I before intimated that the *puniſhing actions* of repentance are onely actions of ſorrow, and therefore are to make up the proportions of it. For our grief may be ſo full of trouble as to outweigh all the burdens of faſts and bodily afflictions, and then the other are the leſſe neceſſary; and when they are uſed, the benefit of them is to obtain of God a remiſſion or a leſſening of ſuch temporal judgements which God hath decreed againſt the ſins, as it was in the caſe of *Ahab*: but the ſinner is not by any thing of this reconciled to the eternal favour of God; for as yet, this is but the Introduction to Repentance.

5. Every true penitent is obliged to confeſſe his ſins, and to humble himſelf before God for ever: Confeſſion of ſins hath a ſpecial promiſe. *If we confeſſe our ſins he is faithful and juſt to forgive us our ſins*: meaning that God hath bound himſelf to forgive us if we duly confeſſe our ſins, and do all that for which confeſſion was appointed; that is, be aſhamed of them, & own them no more. For, confeſſion of our ſins to God can ſignifie nothing of it ſelf in its direct nature: He ſees us when we act them, and keeps a record of them; & we forget them unleſſe he reminds us of them by his grace: ſo that *to confeſs them to God does not puniſh us, or make us aſham'd, but confeſſion to him, if it proceeds from ſhame and ſorrow, and is an act of humility and ſelf* 1 *John* 1. 9.

condemnation, & is a laying open our wounds for cure, then it is a duty God delights in: in all which circumstances, because we may very much be helped if we take in the assistance of a spiritual Guide; therefore the Church of God in all ages hath commended, and in most ages enjoyn'd * that we confesse our sins, and discover the state and condition of our souls to such a person whom we or our superiours judge fit to help us in such needs. For so [*if we confesse our sins one to another*] as S. *James* advises, wee shall obtaine the prayers of the holy Man whom God and the Church hath appointed solemnly to pray for us: and when he knowes our needs he can best minister comfort, or reproof, oyl or Caustick, he can more opportunely recommend your particular state to GOD, he can determine your cases of conscience, and judge better for you then you do for your self; and the shame of opening such Ulcers, may restrain your forwardnesse to contract them; and all these circumstances of advantage will do very much towards the forgivenesse. And this course was taken by the new Converts in the dayes of the Apostles [*For many that believed, came and confessed and shewed their deeds.*] And it were well if this duty were practised prudently and innocently in order to publick Discipline, or private comfort and instruction: but that it be done to God, is a duty not directly for it self, but for its adjuncts and the duties that go with it, or

* Ἀναγκαῖον τοῖς πεπτωκόσι μίσος καὶ ἀπαρρησίαν τῶν ψυχῶν ἐξομολογεῖσθαι τὰ ἁμαρτήματα. *S. Basil reg. brev. 228.*

Concil. Laod. c. 2.

Concil. Quinisext. c. 102.

Tertul de pœnit.

Acts 19. 18

it, or after it: which duties because they are all to be helped and guided by our Pastors and Curates of souls, he is careful of his eternal interest that will not lose the advantage of using a private guide and judge. *He that hideth his sins shall not prosper* [*Non dirigetur*, saith the Vulgar Latin] *he shall want a guide, but who confesseth and forsaketh them shall have mercy.* And to this purpose *Climacus* reports that divers holy persons in that age did use to carry Table-books with them, and in them describ'd an account of all their determinate thoughts, purposes, words and actions, in which they had suffered infirmity, that by communicating the state of their souls they might be instructed and guided, and corrected, or incouraged. *Prov.* 28.13

6. True repentance must reduce to act all its holy purposes, and enter into and run through *the state of holy diving*. which is contrary to that state of darkness in which in times past we walked. For to resolve to do it, and yet not to do it, is to break our resolution and our faith, to mock God, to falsifie and evacuate all the preceding acts of repentance, and to make our pardon hopeless, and our hope fruitless. He that resolves to live well when a danger is upon him, on a violent fear, or when the appetites of Lust are newly satisfied, or newly served, and yet when the temptation comes again, sins again, and then is sorrowful, and resolves once more against it, and yet fals when the temptation returns, is a

Rom. 6.	3.4.7. *verses*
	8. 10.
	13. 13.14.
	11. 22.27.
Gal. 5.	6.24.
	6. 15.
1 *Cor.* 7.	19.
2 *Cor.* 13	5.
Colos. 1.	21.22.23.
Heb. 12.	1. 14.16.
	10. 16.22.
1 *Pet.* 1.	15.
2 *Pet.* 1.	4.9.10.
	3. 11.
1 *John* 1.	6.
	3. 3.9.
	5. 16.

vain Man, but no true penitent, nor in the ſtate of grace; and if he chance to dye in one of theſe good moods is very far from ſalvation: for if it be neceſſary that we reſolve to live well, it is neceſſary we ſhould do ſo. For reſolution is an imperfect act, a term of relation, and ſignifies nothing but in order to the action: it is as a faculty is to the act, as Spring is to the Harveſt, as Egges are to Birds, as a Relative to its Correſpondent, nothing without it. No Man therefore can be in the ſtate of grace and actual favour by reſolutions and holy purpoſes; theſe are but the gate and portal towards pardon: a holy life is the onely perfection of Repentance, and the firme ground upon which we can caſt the anchor of hope in the mercies of God through Jeſus Chriſt.

7. No Man is to reckon his pardon immediately upon his returnes from ſin to the beginnings of good life, but is to begin his hopes and degrees of confidence according as ſin dyes in him, and grace lives; as the habits of ſin leſſen, and righteouſneſſe growes, according as ſin returnes but ſeldom in ſmaller inſtances and without choice, and by ſurprize without deliberation, and is highly diſreliſhed and preſently daſh'd againſt the Rock Chriſt Jeſus by a holy ſorrow and renewed care, and more ſtrict watchfulneſſe. For a holy life being the condition of the Covenant on our part, as we return to God, ſo God returnes to us, and our ſtate returnes to the probabilities of pardon.

8. Every Man is to work out his ſalvation with fear and trembling; and after the commiſſion of ſinnes his feares muſt multiply, be-

because every new sin, and every great declining from the wayes of God is still a degree of new danger, and hath increased Gods anger, and hath made him more unealie to grant pardon: and when he does grant it, it is upon harder terms both for doing and suffering; that is, we must do more for pardon, and it may be, suffer much more. For we must know that God pardons our sins by parts: as our duty increases, and our care is more prudent and active, so Gods anger decreases: and yet it may be the last sin you committed, made God unalterably resolv'd to send upon you some sad judgement. Of the particulars in all cases wee are uncertain; and therefore wee have reason alwayes to mourn for our sinnes that have so provoked GOD, and made our condition so full of danger, that it may be, no prayers, or tears or duty can alter his sentence concerning some sad judgement upon us. Thus GOD irrevocably decreed to punish the Israelites for Idolatry, although *Moses* prayed for them, and God forgave them in some degree; that is, so that he would not cut them off from being a people; yet he would not forgive them so, but he would visit that their sin upon them: and he did so.

9. A true penitent must all the dayes of his life pray for pardon, and never think the work completed till he dyes; not by any act of his own, by no act of the Church, by no forgiveneſſe by the party injured, by no restitution: these are all instruments of great use and efficacy, and the means by which it is to be done at length: but still the sin lyes at the door ready to return upon us in judgement, and

Dandum interstitium pœnitentiæ. Tacit.

damnation, if we return to it in choice or action: and whether God hath forgiven us or no, we know not *; and how far we know not; and all that we have done is not of sufficient worth to obtain pardon: therefore still pray, and still be sorrowful for ever having done it, and for ever watch against it; and then those beginnings of pardon which are working all the way, will at last be perfected in the day of the Lord.

* I pecciati & I debiti Son sempre piu di quel che si crede.

10. Defer not at all to repent; much lesse mayest thou put it off to thy death-bed: It is not an easie thing to root out the habits * of sin, which a Mans whole life hath gathered and confirmed. We finde work enough to mortifie one beloved lust, in our very best advantage of strength and time, and before it is so deeply rooted as it must needs be supposed to be at the end of a wicked life: and therefore it will prove impossible when the work is so great, and the strength so little, when sinne is so strong and grace so weak: for they always keep the same proportion of increase and decrease, and as sin growes, grace decayes: so that the more need wee have of grace, the lesse at that time wee shall have: because the greatnesse of our sinnes which makes the need, hath lessened the grace of GOD (which should help us) into nothing. To which adde this consideration; that on a Mans death-bed, the day of repentance is past: for repentance being the renewing of a holy life, a living the life of Grace, it is a contradiction to say, that a Man can live a holy life upon his death-bed: especially, if we consider, that for a sinner to live a holy life must first suppose him

* τὸ δ' πρὸς τὸ θεῖον ἀφεσιόνειν βοήθημα, τὸ ἐναντίον ἐδόκει. *Arria.*

Mortem veniente pœno hilaris excipit, nisi qui ad eam se diu compositus erat.

him to have overcome all his evil habits, and then to have made a purchase of the contrary graces, by the labours of great prudence, watchfulnesse, self denyal and severity. *Nothing that is excellent can be wrought suddenly.* ἐν μεγάλῳ οὐδὲν ἄφνω γίνεται. *Arria.*

11. After the beginnings of thy recovery, be infinitely fearful of a relapse, and therefore upon the stock of thy sad experience, observe where thy failings were, and by especial arts fortifie that faculty, and arm against that temptation. For if all those arguments which God uses to us to preserve our innocence, and thy late danger, and thy fears, and the goodnesse of God making thee once to escape, and the shame of thy fall, and the sence of thy own weaknesses will not make thee watchful against a fall, especially knowing how much it costs a man to be restored, it will be infinitely more dangerous if ever thou fallest again, not onely for fear God should no more accept thee to pardon; but even thy own hopes will be made more desperate and thy impatience greater; and thy shame turn to impudence, and thy own will be more estranged, violent, and refractory, and *thy latter end will be worse then thy beginning.* To which adde this consideration: That thy sin which was formerly in a good way of being pardoned, will not onely return upon thee with all its own loads, but with the baseneſſe of unthankfulnesse, and thou wilt be set as far back from Heaven as ever; and all thy former labours and fears, and watchings and agonies will be reckoned for nothing, but as arguments to upbraid thy folly, who when thou hadst set one foot in Heaven, didst pull that back and carry both to Hell.

Motives to Repentance.

I shall use no other arguments to move a sinner to repentance, but to tell him unless he does he shall certainly perish; and if he does repent timely and intirely, that is, live a holy life, he shall be forgiven and be saved: But yet I desire that this consideration be enlarged with some great circumstances; and let us remember.

1. That to admit mankinde to repentance and pardon was a favour greater then ever God gave to the angels & devils: for they were never admitted to the condition of second thoughts: Christ never groaned one groan for them; he never suffered one stripe, nor one affront, nor shed one drop of blood to restore them to hopes of blessednesse after their first failings. But this he did for us, he paid the score of our sins, only that we might be admitted to repent, and that this repentance might be effectual to the great purposes of felicity and salvation.

2. Consider that as it cost Christ many millions of prayers and groans, and sighs, so he is now at this instant and hath been for these 1600 years night and day incessantly praying for grace to us that we may repent, and for pardon when we do, and for degrees of pardon beyond the capacities of our infirmities, and the merit of our sorrows and amendment: and this prayer he will continue till his second coming; *for he ever liveth to make intercession for us*, and that we may know what it is in behalf of which he intercedes, *S. Paul* tells us his designe [*we are Embassadours for Christ, as though he did beseech you by us, we pray you in Christs stead to be reconciled to God*; and what Christ prayes

Hebr. 7. 25. 2 *Cor.* 5. 20.

us

us to do, he prayes to God that we may do; that which he desires of us as his servants, he desires of God who is the fountain of the grace and powers unto us, and without whose assistance we can do nothing.

3. That ever we should repent, was so costly a purchase, and so great a concernment, and so high a favour, and the event is esteemed by God himself so great an excellency, that our blessed Saviour tells us, *there shall be joy in Heaven over one sinner that repenteth*; meaning that when Christ shall be glorified and at the right hand of his Father make intercession for us, praying for our repentance; the conversion and repentance of every sinner is part of Christs glorification; it is the answering of his prayers, it is a portion of his reward, in which he does essentially glory by the joyes of his glorified humanity. This is the joy of our Lord himself directly, not of the Angels, save onely by reflexion; The joy (said our blessed Saviour) shall be *in the presence* of the Angels; they shall see the glory of the Lord, the answering of his prayers, the satisfaction of his desires, and the reward of his sufferings, in the repentance and consequent pardon of a sinner. For therefore he once suffered, and for that reason he rejoyces for ever; and therefore when a penitent sinner comes to receive the effect and full consummation of his pardon, it is called [*an entring into the joy of our Lord*] that is, a partaking of that joy which Christ received at our coversion and enjoyed ever since. *Luke* 15. 7.

4. Adde to this, that the rewards of Heaven are so great and glorious, and Christs burden is so light, his yoke is so easy, that it is a shameless impudence to expect so great gloryes

at a lesse rate then so little a service; at a lower rate then a holy life. It cost the heart blood of the Son of God to obtain Heaven for us upon that condition; and who shall dye again to get Heaven for us upon easier terms? What would you do, if God should command you to kill your eldest son, or to work in the mines for a thousand years together, or to fast all thy life time with bread and water? Were not Heaven a very great bargain even after all this? And when God requires nothing of us, but to live soberly, justly and godly (which things of themselves are to a man a very great felicity, and necessary to our present well being) shall we think this to be an intolerable burden, and that Heaven is too little a purchase at that price? and that God in meer justice will take a death-bed sigh or groan, and a few unprofitable tears and promises in exchange for all our duty?

If these motives joyned together with our own interest, even as much as felicity and the sight of God, and the avoyding the intolerable pains of Hell and many intermedial judgements comes to, will not move us to leave, 1. The filthinesse, and 2. The trouble, and 3. The unealinesse, and 4. The unreasonablenesse of sinne, and turn to God, there is no more to be said, we must perish in our folly.

Sect. 10.

SECT. X.

Of preparation to, and the manner how to receive the holy Sacrament of the Lords Supper.

THe celebration of the holy Sacrament is the great myſteriouſneſſe of the Chriſtian religion, and ſucceeds to the moſt ſolemn rite of natural and Judaical religion, the Law of ſacrificing. For God ſpared mankinde, and took the ſacrifie of beaſts together with our ſolemn prayers for an inſtrument of expiation. But theſe could not purifie the ſoul from ſin, but were typical of the ſacrifice of ſomething that could. But nothing could do this, but either the offering of all that ſinned, that every man ſhould be the *anathema* or *devoted thing*, or elſe by ſome one of the ſame capacity, who by ſome ſuperadded excellency might in his own perſonal ſufferings have a value great enough to ſatisfie for all the whole kinde of ſinning perſons. This the Son of God JESUS CHRIST, God and Man undertook, and finiſhed by a Sacrifice of himſelf upon the Altar of the Croſſe.

2. This Sacrifice, becauſe it was perfect, could be but one, and that once; but becauſe the needs of the world ſhould laſt as long as the world ſelf, it was neceſſary that there ſhould be a perpetual miniſtery eſtabliſhed, whereby this one ſufficient ſacrifice ſhould be made eternally effectual to the ſeveral new ariſing needs of all the

the world who should desire it, or in any sence be capable of it.

3. To this end Christ was *made a Priest for ever*: he was initiated or consecrated on the crosse, and there began his Priesthood, which was to last till his coming to judgement. It began on earth, but was to last and be officiated in Heaven, where he sits perpetually, representing and exhibiting to the Father that great effective sacrifice (which he offered on the crosse) to eternal and never failing purposes.

4. As Christ is pleased to represent to his Father that great Sacrifice as a means of atonement and expiation for all mankinde, and with special purposes and intendment for all the elect, all that serve him in holinesse: so he hath appointed that the same ministery shall be done upon earth too, in our manner, and according to our proportion; and therefore hath constituted and separated an order of men, who by *shewing forth the Lords death* by Sacramental representation may pray unto God after the same manner that our Lord and high Priest does, that is, offer to God and represent in this solemn prayer and Sacrament, Christ as already offered, so sending up a gracious instrument whereby our prayers may for his sake and in the same manner of intercession be offered up to God in our behalf, and for all them for whom we pray to all those purposes for which Christ dyed.

5. As the Ministers of the Sacrament do in a Sacramental manner present to God the sacrifice of the crosse, by being imitators of Christs intercession; so the people are sacrificers too in their manner; for besides that, by saying *Amen*, they joyn in the act of him that ministers,

and

and make it also to be their own: so when they eat and drink the consecrated and blessed Elements worthily, they receive Christ within them, and therefore may also offer him to God, while in their sacrifice of obedience & thanksgiving they present themselves to God with Christ whom they have spiritually received, that is, themselves with that which will make them gracious and acceptable. The offering their bodies and souls and services to God *in him*, and *by him*, and *with him*, who is his Fathers *well beloved, and in whom he is well pleased*, cannot but be accepted to all the purposes of blessing, grace, and glory.

6. This is the sum of the greatest mystery of our Religion: it is the copy of the passion, and the ministration of the great mystery of our Redemption; and therefore whatsoever intitles us to the general priviledges of Christs passion, all that is necessary by way of disposition to the celebration of the Sacrament of his passion: because this celebration is our manner of applying or using it. The particulars of which preparation are represented in the following rules.

1. No Man must dare to approach to the holy Sacrament of the Lords Supper if he be in a state of any one sin, that is, unless he have entred into the state of repentance, that is, of sorrow and amendment; lest it be said concerning him, as it was concerning *Judas*, the hand of him that betraieth me is with me on the Table: and he that receiveth Christ into an impure soul or body, first turns his most excellent nourishment into poyson, and then feeds upon it.

Vasa pura ad rem Divinam. Plaut. in cap. Act. 6. sc. 1.

2. Every communicant must first have examined

amined himself, that is, tried the condition and state of his soul, searched out the secret Ulcers, enquired out its weaknesses and indiscretions, and all those aptnesses where it is exposed to temptation, that by finding out its diseases he may finde a cure, and by discovering its aptnesses he may secure his present purposes of future amendment, and may be arm'd against dangers and temptations.

3. This examination must be a Mans own act, and inquisition into his life; but then also it should leade a Man on to run to those whom the Great Physician of our souls Christ Jesus hath appointed to minister physick to our diseases; that in all dangers and great accidents we may be assisted for comfort and remedy, for medicine and caution.

4. In this affair let no Man deceive himself, and against such a time which publick Authority hath appointed for us to receive the Sacrament, weep for his sins by way of solemnity and ceremony, and still retain the affection: but he that comes to this feast must have on the Wedding garment, that is, he must have *put on Jesus Christ*, and he must have *put off the old man with his affections and lusts*, and he must *be wholly conformed to Christ in the image of his minde:* For then we have put on Christ, when our souls are clothed with his righteousnesse, when every faculty of our soul is proportioned and vested according to the patern of Christs life. And therefore a Man must not leape from his last nights Supper, and Bath, and then communicate: but when he hath begun the work of God effectually, and made some progresse in repentance, and hath walked some stages and periods in the wayes of godli-

nesse,

neſſe, then let him come to him that is to miniſter it, and having made known the ſtate of his ſoul, he is to be admitted: but to receive it into an unhallowed ſoul and body, is to receive the duſt of the Tabernacle in the waters of jealouſie; it will make the belly to ſwell, and the thigh to rot: it will not convey Chriſt to us, but the Devil will enter and dwell there, till with it he returns to his dwelling of torment. Remember alwayes that after a great ſin or after a habit of ſins, a Man is not ſoon made clean; and no unclean thing muſt come to this Feaſt. It is not the preparation of two or three dayes that can render a perſon capable of this banquet: For in this feaſt, all Chriſt, and Chriſts paſſion, and all his graces, the bleſſings and effects of his ſufferings are conveyed: nothing can fit us for this, but what can unite us to Chriſt, and obtain of him to preſent our needs to his heavenly Father: this Sacrament can no otherwiſe be celebrated but upon the ſame terms on which we may hope for pardon and Heaven it ſelf.

5. When we have this general and indiſpenſably neceſſary preparation, we are to make our ſouls more adorn'd and trimm'd up with circumſtances of pious actions, and ſpecial devotions, ſetting apart ſome portion of our time immediately before the day of ſolemnity according as our great occaſions will permit; and this time is ſpecially to be ſpent in actions of repentance, confeſſion of our ſins, renewing our purpoſes of holy living, praying for pardon of our failings, and for thoſe graces which may prevent the like ſadneſſes for the time to come; meditation upon the paſſion, upon the

the infinite love of God expressed in so great mysterious manners of redemption; and indefinitely in all acts of vertue which may build our soules up into a Temple fit for the reception of Christ himself and the inhabitation of the holy Spirit.

6. The celebration of the holy Sacrament being the most solemne prayer, joyned with the most effectual instrument of its acceptance, must suppose us in the love of God, and in charity with all the World; and therefore we must before every Communion especially, remember what differences or jealousies are between us and any one else; and recompose all dissensions, and cause right understandings betweene each other; offering to satisfie whom we have injur'd, and to forgive them who have injur'd us, without thoughts of resuming the quarrel when the solemnity is over; for that is but to rake the embers in light and phantastick ashes: it must be quenched, and a holy flame enkindled: no fires must be at all, but the fires of love and zeal; and the altar of incense will send up a sweet perfume, and make atonement for us.

7. When the day of the feast is come, lay aside all cares and impertinencies of the World, and remember that this is thy *Soule day*; a day of traffique and entercourse with Heaven. Arise early in the morning. 1. Give God thanks for the approach of so great a blessing. 2. Confesse thy own unworthinesse to admit so Divine a Guest. 3. Then remember and deplore thy sinnes which have made thee so unworthy. 4. Then confesse Gods goodnesse and take sanctuary there, and upon

him.

him place thy hopes. 5. And invite him to thee with renewed acts of love, of holy desire, of hatred of his enemy, sin. 6. Make oblation of thy self wholly to be disposed by him, to the obedience of him, to his providence and possession, and pray him to enter, and dwell there for ever: And after this, with joy and holy fear, and the forwardness of love, addresse thy self to the receiving of *him*, to whom and by whom, and for whom, all faith, and all hope, and all love in the whole Catholick Church, both in Heaven & Earth is design'd; *him*, whom Kings and Queens, and whole Kingdoms are in love with, and count it the greatest honour in the World, that their Crowns and Scepters are laid at his holy feet.

8. When the holy Man stands at *the Table of blessing* and ministers the rite of consecration, then do as the Angels do, who behold, & love, and wonder; that the Son of *God* should become food to the souls of his servants; that he who cannot suffer any change or *lessening* should be broken into pieces and enter into the body to support and nourish the spirit, and yet at the same time remain in Heaven while he descends to thee upon Earth; that he who hath essential felicity should become miserable and dye for thee, and then give himself to thee for ever to redeem thee from sin and misery; that by his wounds he should procure health to thee, by his affronts he should intitle thee to glory, by his death he should bring thee to life, and by becoming a Man he should make thee *partaker of the Divine nature*. These are such glories that although they are made so obvious that each eye may behold them, yet they are also so deep, that no thought can fathome them:

But

But ſo it hath pleaſed him to make theſe myſteries to be *ſenſible*, becauſe the excellency and depth of the mercy is *not intelligible*; that while wee are raviſhed and comprehended within the infiniteneſſe of ſo vaſt & myſterious a mercy, yet we may be as ſure of it, as of that thing we ſee and feel, and ſmell and taſte; but yet is ſo great, that we cannot underſtand it.

9. Theſe holy myſteries are offered to our ſenſes, but not to bee placed under our feet; they are ſenſible, but not common: and therefore as the weakneſſe of the Elements addes wonder to the excellency of the Sacrament; ſo let our reverence and venerable uſages of them adde honour to the Elements, and acknowledge the glory of the myſtery, and the Divinity of the mercy. Let us receive the conſecrated Elements with all devotion, and humility of body and ſpirit; and do this honour to it, that it be the firſt food we eat, and the firſt beverage we drink that day, unleſſe it be in caſe of ſickneſſe, or other great neceſſity; and that your body and ſoul both be prepared to its reception with abſtinence from ſecular pleaſures, that you may better have attended faſtings and preparatory prayers. For if ever it be ſeaſonable to obſerve the counſel of Saint *Paul*, that married perſons by conſent ſhould abſtain for a time that they may attend to ſolemne Religion, it is now. It was not by Saint *Paul* nor the after ages of the Church called a duty ſo to do, but it is moſt reaſonable, that the more ſolemne actions of Religion ſhould be attended to without the mixture of any thing that may diſcompoſe the minde, and make it more ſecular, or leſſe religious.

-Diſcedite ab alis Quis tulit heſternâ gaudia nocte Venus.

10. In

10. In the act of receiving, exercise acts of faith, with much confidence and resignation, believing it not to be common bread and wine, but holy in their use, holy in their signification, holy in their change, and holy in their effect; and believe if thou art a worthy Communicant thou doest as verily receive Christs body and blood to all effects and purposes of the spirit, as thou doest receive the blessed elements into thy mouth; that thou puttest thy finger to his hand, and thy hand into his side, and thy lips to his fountinel of blood, sucking life from his heart: and yet if thou doest communicate unworthily, thou eatest and drinkest Christ to thy danger, and death, and destruction. Dispute not concerning the secret of the mystery, and the nicety of the manner of Christs presence: it is sufficient to thee that Christ shall be present to thy soul, as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and a means of many intermedial blessings, even all such as are necessary for thee, and are in order to thy salvation: and to make all this good to thee, there is nothing necessary on thy part but a holy life, and a true belief of all the sayings of Christ; amongst which, indefinitely assent to the words of institution, and believe that Christ in the holy Sacrament gives thee his bodie and his blood. He that believes not this, is not a Christian; He that believes so much, needs not to enquire further, not to intangle his faith by disbelieving his sence.

Cruci haerentes, sanguinem sugimus, et inter ipsa Redemptoris nostri vulnera figimus linguam. Cyprian de Coen. Dom.

11. Fail not this solemnity according to the custom of pious and devout people to make an offering to God for the uses of religion and the poor,

poor, according to thy ability. For when Christ feasts his body, let us also feast our fellow members who have right to the same promises, and are partakers of the same Sacrament, and partners of the same hope, and cared for under the same providence, and descended from the same common parents, and whose Father God is, and Christ is their Elder Brother. If thou chanceſt to communicate where this holy custom is not observed publickly, supply that want by thy private charity, but offer it to God at his holy Table, at least by thy private designing it there.

12. When you have received, pray and give thanks. Pray for all estates of men: for they also have an interest in the body of Christ whereof they are members; and you in conjunction with Christ (whom then you have received) are more fit to pray for them in that advantage, and in the celebration of that holy sacrifice which then is Sacramentally represented to GOD. Give thanks for the passion of our Dearest Lord: remember all its parts, and all the instruments of your Redemption; and beg of GOD, that by a holy perseverance in well doing you may from shadowes passe on to substances, from eating his body to seeing his face, from the Typicall, Sacramentall, and Transient, to the Reall, and Eternall Supper of the Lamb.

13. After the solemnity is done, let Christ dwell in your hearts by faith, and love, and obedience, and conformity to his life and death; as you have taken CHRIST *into you*, so put CHRIST *on you*, and conforme every faculty of your soul and body to his holy

image

image and perfection. Remember that now Christ is all one with you; and therefore when you are to do an action, consider how Christ did, or would do the like, and do you imitate his example, and transcribe his copy, and understand all his Commandments, and choose all that he propounded, and desire his promises and fear his threatnings, and marry his loves and hatreds, and contract all his friendships; for then you do every day communicate; especially when Christ thus dwells in you, and you in Christ, growing up towards *a perfect man in Christ Jesus.*

14. Do not instantly upon your return from Church, return also to the world, and secular thoughts and imployments; but let the remaining parts of that day be like a *post-Communion* or an *after-office*, entertaining your blessed Lord with all the caresses and sweetnesse of love and colloquies, and entercourses of duty and affection, acquainting him with all your needs, and revealing to him all your secrets, and opening all your infirmities; and as the affairs of your person or imployment call you off, so retire again with often ejaculations and acts of entertainment to your beloved Guest.

The effects and benefits of worthy communicating.

When I said that the sacrifice of the crosse which Christ offered for all the sins and all the needs of the world is represented to God by the Minister in the Sacrament, and offered up in prayer and Sacramental memory, after the manner that Christ himself intercedes for us in Heaven (so far as his glorious Priesthood is imitable by his Ministers on earth) I must

of necessity also meant, that all the benefits of that sacrifice are then conveyed to all that communicate worthily: But if we descend to particulars; Then and there the Church is nourished in her faith, strengthened in her hope, enlarged in her bowels with an increasing charity; there all the members of Christ are joyn'd with each other, and all to Christ their head; and we again renew the Covenant with God in Jesus Christ, and God seals his part, and we promise for ours, and Christ unites both, and the holy Ghost signes both in the collation of those graces which we then pray for, and exercise and receive all at once: there our bodies are nourished with the signes, and our souls with the mystery: our bodies receive into them the seed of an immortal nature, and our souls are joyned with him, who is the first fruits of the resurrection and never can dye: and if we desire any thing else and need it, here it is to be prayed for, here to be hoped for, here to be received; Long life and health, and recovery from sickness, and competent support and maintenance, and peace, and deliverance from our enemies, and content, and patience, and joy, and sanctified riches; or a cheerful poverty and liberty, and whatsoever else is a blessing, was purchased for us by Christ in his death and resurrection, and in his intercession in Heaven: and this Sacrament being that to our particulars, which the great mysteries are in themselves, and by designe to all the world, if we receive worthily we shall receive any of these blessings, according as God shall choose for us; and he will not onely choose with more wisdom, but also with more affection then we can for our selves.

After

After all this, it is advised by the Guides of ſouls, wiſe men and pious, that all perſons ſhould communicate very often, even as often as they can without excuſes or delayes: Every thing that puts us from ſo holy an imployment when we are moved to it, being either a ſin or an imperfection, an Infirmity or indevotion, and an unactiveneſſe of Spirit. All Chriſtian people muſt come: They indeed that are in the ſtate of ſin muſt not come *ſo*, but yet they muſt come: Firſt they muſt quit their ſtate of death, and then partake of the bread of life. They that are at enmity with their neighbours muſt come, that is no excuſe for their not coming; onely they muſt not bring their enmity along with them, but leave it, and then come. They that have variety of ſecular imployments muſt come; onely they muſt leave their ſecular thoughts and affections behinde them, and then come and converſe with God. If any man be well grown in grace he muſt needs come, becauſe he is excellently diſpoſed to ſo holy a feaſt: but he that is but in the infancy of piety had need to come that ſo he may grow in grace. The ſtrong muſt come leſt they become weak, & the weak that they may become ſtrong. The ſick muſt come to be cured; the healthful to be preſerved. They that have leiſure muſt come becauſe they have no excuſe. They that have no leiſure muſt come hither, that by ſo excellent religion they may ſanctifie their buſineſſe. The penitent ſinners muſt come, that they may be juſtified: and *they that are juſtified, that they may be juſtified ſtill.* They that have fears and great reverence to theſe myſteries, and think no preparation to be ſufficient muſt receive, that they may

L' Eveſq. de Geneve introd: a la vie devote.

may learn how to receive the more worthily: and they that have a leſſe degree of reverence, muſt come often to have it heightned: that as 'thoſe Creatures that live amongſt the ſnowes 'of the Mountains turne white with their food 'and converſation with ſuch perpetual whitenesſes: ſo our ſouls may be transformed into the ſimilitude and union with Chriſt by our perpetual feeding on him, and converſation, not onely in his Courts, but in his very heart, and moſt ſecret affections, and incomparable puricities.

Prayers for all ſorts of Men, and all neceſſities; relating to the ſeveral parts of the vertue of Religion.

A Prayer for the Graces of Faith, Hope and Charity.

O Lord God of infinite mercy, of infinite excellency, who haſt ſent thy holy Son into the world to redeem us from an intolerable miſery, and to teach us a holy religion, and to forgive us an infinite debt: give me thy holy Spirit, that my underſtanding and all my faculties may be ſo reſigned to the diſcipline and doctrine of my Lord, that I may be prepared in minde and will to dye for the teſtimony of Jeſus, and to ſuffer any affliction or calamity that ſhall offer to hinder my duty, or tempt me to ſhame or ſin, or apoſtacy: and let my faith be the parent of a good life, a ſtrong ſhield to refreſh

repell the fiery darts of the Devil, and the Author of a holy hope, of modeſt deſires, of confidence in God, and of a never failing charity to thee my God, and to all the world, that I may never have my portion with the unbelievers, or uncharitable, and deſperate perſons; but may be ſupported by the ſtrengths of faith in all temptations, and may be refreſhed with the comforts of a holy hope in all my ſorrows, and may bear the burden of the Lord, and the infirmities of my neighbour by the ſupport of charity, that the yoak of Jeſus may become eaſy to me, and my love may do all the miracles of grace, till from grace it ſwell to glory, from earth to heaven, from duty to reward, from the imperfections of a beginning, and little growing love it may arrive to the conſummation of an eternal and never ceaſing charity, through Jeſus Chriſt the Son of thy love, the Anchor of our hope, and the Author and finiſher of our faith, to whom with thee, O Lord God, Father of Heaven and Earth, and with thy holy Spirit be all glory, and love, and obedience, and dominion now and for ever. *Amen.*

Acts of love by way of prayer and ejaculation: to be uſed in private.

O God thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land where no water is, to ſee thy power and thy glory ſo as I have ſeen thee in the ſanctuary: becauſe thy loving kindnes is better then life, my lips ſhall praiſe thee. *Pſal.* 63. 1.

I am ready not only to be bound, but to dye for the name of the Lord Jeſus. *Acts* 23. 2.

How amiable are thy Tabernacles thou Lord of Hoſts: my ſoul longeth, yea even fainteth 2.

for the courts of the Lord: My heart and my fleſh crieth out for the living God: Bleſſed are they that dwell in thy houſe, they will ſtill be praiſing thee. *Pſal.* 84.

4. O bleſſed Jeſu thou art worthy of all adoration, and all honour, and all love: Thou art the Wonderful, the Counſellor, the mighty God, the Everlaſting Father, the Prince of peace, of thy government and peace there ſhall be no end: thou art the brightneſſe of thy Fathers glory, the expreſſe image of his perſon, the appointed Heir of all things: Thou upholdeſt all things by the word of thy power: Thou didſt by thy ſelf purge our ſins: Thou art ſet on the right hand of the Majeſty on high: Thou art made better then the Angels, thou haſt by inheritance obtain'd a more excellent name then they. Thou, O deareſt Jeſus, art the head of the Church, the beginning and the firſt born from the dead: in all things thou haſt the preheminence, and it pleaſed the Father that in thee ſhould all fulneſſe dwell. Kingdoms are in love with thee: Kings lay their crowns and ſcepters at thy feet, and Queens are thy handmaids, and waſh the feet of thy ſervants.

A Prayer to be ſaid in any affliction, as death of children, of husband or wife, in great poverty, in imprisonment, in a ſad and diſconſolate ſpirit, & in temptations to deſpair.

O Eternal God, Father of Mercyes and God of all comfort with much mercy look upon the ſadneſſes and ſorrowes of thy ſervant. My ſins lye heavy upon me, and preſſe me ſore, and there is no health in my bones by reaſon of thy diſpleaſure and my ſin. The waters are gone over me, and I ſtick faſt in the deep mire, and my

my miseries are without comfort, because they are punishments of my sin: and I am so evil and unworthy a person, that though I have great desires, yet I have no dispositions or worthiness towards receiving comfort. My sins have caused my sorrow, and my sorrow does not cure my sins: and unless for thy own sake, and merely because thou art good, thou shalt pity me & relieve me, I am as much without remedy, as now I am without comfort. Lord pity me; Lord let thy grace refresh my Spirit. Let thy comforts support me, thy mercy pardon me, and never let my portion be amongst hopeless and accursed spirits; for thou art good and gracious; and I throw my self upon thy mercy. Let me never let my hold go, & do thou with me what seems good in thy own eyes: I cannot suffer more then I have deserved: and yet I can need no relief so great as thy mercy is: for thou art infinitely more merciful then I can be miserable: and thy mercy which is above all thy own works, must needs be far above all my sin and all my misery. Dearest Jesus, let me trust in thee for ever, and let me never be confounded. *Amen.*

Ejaculations and short meditations to be used in time of sickness and sorrow, or danger of Death.

Hear my Prayer, O Lord, and let my crying come unto thee. * Hide not thy face from me in the time of my trouble, incline thine ear unto me when I call: O hear me and that right soon. * For my dayes are consumed like smoak, & my bones are burnt up as it were a firebrand. * My heart is smitten down & withered like grass; so that I forget to eat my bread: & that because of thine indignation and wrath: for thou hast taken me up & cast me down. * Thine arrows stick fast

in me and thy hand preſſeth me ſore. There is no health in my fleſh becauſe of thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſin. * My wickedneſſes are gone over my head and are a ſore burden too heavy for me to bear.* But I will confeſſe my wickedneſſe, and be ſorry for my ſin. * O Lord rebuke me not in thy indignation, neither chaſten me in thy diſpleaſure.* Lord be merciful unto me, heal my ſoul for I have ſinned againſt thee.

2. Have mercy upon me, O God, after thy great goodneſſe, according to the multitude of thy mercies do away mine offences. * O remember not the ſins and offences of my youth: but according to thy mercy think thou upon me, O Lord for thy goodneſſe. * Waſh me thoroughly from my wickedneſſe: and cleanſe me from my ſin. * Make me a clean heart, O God, and renew a right ſpirit within me. * Caſt me not away from thy preſence, from thy all-hallowing and life-giving preſence: and take not thy holy Spirit, thy ſanctifying, thy guiding, thy comforting, thy ſupporting, and confirming Spirit from me.

3. O God, thou art my God for ever and ever: thou ſhalt be my guide unto death. * Lord comfort me now that I lye ſick upon my bed: make thou my bed in all my ſickneſſe. * O deliver my ſoul from the place of Hell: and do thou receive me.* My heart is diſquieted within me, and the fear of death is falen upon me.* Behold thou haſt made my dayes as it were a ſpan long, & mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity. * When thou with rebukes doeſt chaſten man for ſin, thou makeſt his beauty to conſume away like a moth fretting a garment: every

man

man therefore is but vanity. And now Lord what is my hope, truly my hope is even in thee. * Hear my prayer, O Lord, and with thine ears consider my calling, hold not thy peace at my tears. * Take this plague away from me: I am consumed by the means of thy heavy hand. * I am a stranger with thee and a sojourner, as all my Fathers were. * O spare me a little that I may recover my strength before I go hence and be no more seen. * My soul cleaveth unto the dust: O quicken me according to thy word. * And when the snares of death compasse me round about: let not the pains of hell take hold upon me.

An Act of Faith concerning the resurrection and the day of judgment, to be said by sick persons or meditated.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, & mine eyes shal behold, though my reins be consumed within me. *Job* 19.

God shall come and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him: he shall call the heaven from above, and the earth that he may judge his people. * O blessed Jesu, thou art my judge and thou art my Advocate: have mercy upon me in the hour of my death, and in the day of judgment.

See *John* 5. 28. & 1 *Thessal.* 4. 15.

Short Prayers to be said by sick persons.

O Holy Jesus, thou art a merciful High Priest and touched with the sense of our infirmities; thou knowest the sharpnesse of my sickness,

and the weakneſſe of my perſon. The clouds are gathered about me, and thou haſt covered me with thy ſtorm: My underſtanding hath not ſuch apprehenſion of things as formerly: Lord let thy mercy ſupport me, thy ſpirit guide me, and lead me through the valley of this death ſafely; that I may paſſe it patiently, holily, with perfect reſignation, and let me rejoyce in the Lord, in the hopes of pardon, in the expectation of glory, in the ſence of thy mercies, in the refreſhments of thy ſpirit, in a victory over all temptations.

2. Thou haſt promiſed to be with us in tribulation. Lord, my ſoul is troubled, and my body is weak, and my hope is in thee, and my enemies are buſy and mighty, now make good thy holy promiſe. Now O holy Jeſus, now let thy hand of grace be upon me: reſtrain my ghoſtly enemies, and give me all ſorts of ſpiritual aſſiſtances: Lord remember thy ſervant in the day when thou bindeſt up thy Jewels.

3. O take from me all tediouſneſſe of Spirit, all impatience and unquietneſſe: let me poſſeſſe my ſoul in patience, and reſigne my ſoul and body into thy hands, as into the hands of a faithful Creator, and a bleſſed Redeemer.

4. O holy Jeſu, thou didſt dye for us; by thy ſad, pungent & intolerable pains w^ch^ thou enduredſt for me, have pity on me, & eaſe my pain, or increaſe my patience. Lay on me no more then thou ſhalt enable me to bear. I have deſerv'd it all & more, and infinitely more. Lord I am weak and ignorant, timerous and inconſtant, and I fear leſt ſomething ſhould happen that may diſcompoſe the ſtate of my ſoul, that may diſpleaſe thee: Do what thou wilt with me, ſo thou doeſt but preſerve me in thy fear and favour.

Thou

Thou knoweſt that it is my great fear, but let thy Spirit ſecure, that nothing may be able to ſeparate me from the love of God in Jeſus Chriſt; & then ſmite me here, that thou mayeſt ſpare me for ever; and yet O Lord ſmite me friendly: for thou knoweſt my infirmities. Into thy hands I commend my ſpirit, for thou haſt redeemed me, O Lord, thou God of truth. * Come holy Spirit, help me in this conflict. Come Lord Jeſus, come quickly.

Let the ſick perſon often meditate upon theſe following promiſes and gracious words of God.

My help cometh of the Lord who preſerveth them that are true of heart, *Pſal.*7.11.

And all they that know thy Name will put their truſt in thee: for thou Lord haſt never failed them that ſeek thee, *Pſal.*9.10.

O how plentiful is thy goodneſſe which thou haſt laid up for them that fear thee, and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men, *Pſal.*31.

Behold the eye of the Lord is upon them that fear him, & upon them that put their truſt in his mercy, to deliver their ſouls from death, *Pſ.*33.

The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as are of an humble ſpirit, *Pſal.*34.17.

Thou Lord ſhalt ſave both man and beaſt: how excellent is thy mercy, O God: and the children of men ſhall put their truſt under the ſhadow of thy wings, *Pſal.*36.7.

They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them to drink of thy pleaſures as out of the rivers, *v.*8.

For with thee is the well of life: and in thy light we ſhall ſee light, *v.*9.

Commit thy way unto the Lord, and put thy

truſt in him, & he ſhall bring it to paſſe, *Pſ.* 37.5.

But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble, *v.*40.

So that a Man ſhall ſay, verily there is a reward for the righteous: doubtleſſe there is a God that judgeth the earth, *Pſal.* 58.10.

Bleſſed is the man whom thou chooſeſt and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple, *Pſal.*65.4.

They that ſow in tears ſhall reap in joy, *Pſal.* 126.6.

It is written, I will never leave thee nor forſake thee, *Heb.*13.5.

The prayer of faith ſhall ſave the ſick: and the Lord ſhall raiſe him up: and if he have committed ſins they ſhalbe forgiven, *Jam.*5.15.

Come and let us return unto the Lord: for he hath torn and he will heal us, he hath ſmitten, and he will binde us up, *Hoſ.*6.1.

If we ſin we have an Advocate with the Father Jeſus Chriſt the righteous, and he is the propitiation for our ſins, 1 *John* 2.2.

If we confeſſe our ſins he is faithful & righteous to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe, 1 *John* 1.9. He that forgives ſhall be forgiven, *Luke* 6.37.

And this is the confidence that we have in him, that if we aſk any thing according to his will he heareth us, 1 *John* 5.14. And ye know that he was manifeſted to take away our ſins, 1 *John* 3.5.

If ye being evil know to give good things to your children, how much more ſhall your Father which is in Heaven give good things to them that aſk him? *Matth.*7.11.

This

This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the World to save sinners. * He that hath given us his Son, how should not he with him give us all things else.

Acts of hope to be used by sick persons, after a pious life.

I am perswaded that neither death nor life, 1.
nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord, *Rom.* 8. 38.

I have fought a good fight, I have finished 2.
my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousnesse, which the Lord the righteous Judge shall give me at that day, and not to me onely, but unto all them also that love his appearing, 2 *Tim.* 4. 7.

Blessed be the God, even the Father of our 3.
Lord Jesus Christ, the Father of mercies and the God of all comforts who comforts us in all our tribulation, 2 *Cor.* 1. 3.

A prayer to be said in behalf of a sick or dying person.

O Lord God, there is no number of thy dayes, nor of thy mercies; and the sins and sorrowes of thy servant also are multiplied. Lord look upon him with much mercy and pity, forgive him all his sinnes, comfort his sorrowes, ease his pain, satisfie his doubts, relieve his feares, instruct his ignorances, strengthen his understanding, take from him all disorders of spirit, weakness and abuse of fancy: Restraine the malice and

power of the ſpirits of darkneſſe; and ſuffer him to be injured neither by his ghoſtly enemies, nor his own infirmities, and let a holy and a juſt peace, the peace of God be within his conſcience.

2. Lord preſerve his ſenſes till the laſt of his time, ſtrengthen his faith, confirm his hope, and give him a never ceaſing charity to thee our God, and to all the world: ſtir up in him a great and proportionable contrition for all the evils he hath done, and give him a juſt meaſure of patience for all he ſuffers; give him prudence, memory, and conſideration, rightly to ſtate the accounts of his ſoul, and do thou remind him of all his duty, that when it ſhall pleaſe thee that his ſoul goes out from the priſon of his body, it may be receiv'd by Angels, and preſerved from the ſurprize of evil ſpirits, and from the horrors and amazements of new and ſtranger Regions; and be laid up in the boſom of our Lord, till at the day of thy ſecond coming it ſhall be reunited to the body, which is now to be laid down in weaknes and diſhonour, but we humbly beg, may then be raiſed up with glory & power for ever to live and to behold the face of God in the glories of the Lord Jeſus, who is our hope, our reſurrection, and our life, the light of our eyes and the joy of our ſoules, our bleſſed and ever glorious Redeemer. Amen.

Hither the ſick perſon may draw in, and uſe the acts of ſeveral vertues reſperſed in the ſeveral parts of this book, the ſeveral Lytanies, viz. of repentance, of the paſſion, and the ſingle prayers, according to his preſent needs.

A

A prayer to be ſaid in a Storm at Sea.

O my God, thou didſt create the earth and the Sea for thy glory and the uſe of Man, and doeſt daily ſhew wonders in the deep: look upon the danger and fear of thy ſervant: my ſins have taken hold upon me, and without the ſupporting arm of thy mercy I cannot look up; but my truſt is in thee. Do thou, O Lord, rebuke the Sea, and make it calm; for to thee the windes and the ſea obey: let not the waters ſwallow me up, but let thy Spirit, the Spirit of gentleneſſe and mercy move upon the waters: Be thou reconcil'd unto thy ſervants, and then the face of the waters will be ſmooth. I fear that my ſinnes make me like *Jonas* the cauſe of the tempeſt. Caſt out all my ſins, and throw not thy ſervants away from thy preſence, and from the land of the living into the depths where all things are forgotten: But if it be thy wil that we ſhall go down into the waters, Lord receive my ſoul into thy holy hands, and preſerve it in mercy and ſafety till the day of reſtitution of all things: and be pleaſed to unite my death to the death of thy Son, and to accept of it ſo united as a puniſhment for all my ſinnes, that thou mayeſt forget all thine anger, and blot my ſinnes out of thy book, and write my ſoul there for Jeſus Chriſt his ſake, our deareſt Lord and moſt mighty Redeemer. Amen.

Then make an act of reſignation, thus,

To God pertain the iſſues of life and death. It is the Lord, let him do what ſeemeth good in his own eyes. Thy will be done in earth as it is in Heaven.

Recite Pſalm 107. and 130.

A form of a vow to be made in this or the like danger.

If the Lord will be gracious and hear the prayer of his servant, and bring me safe to shore, then I will praise him secretly and publickly, and pay unto the uses of charity [or Religion] [then name the sum you designe for holy uses] O my God my goods are nothing unto thee: I will also be thy servant all the dayes of my life, and remember this mercy and my present purposes, and live more to Gods glory, and with a stricter duty: And do thou please to accept this vow as an instance of my importunity, and the greatnesse of my needs, and be thou graciously moved to pity and deliver me. *Amen.*

This form also may be used in praying for a blessing on an enterprize, and may be instanced in actions of devotion as well as of charity.

A prayer before a journey.

O Almighty God who fillest all things with thy presence, and art a God afar off as well as neer at hand: thou didst send thy Angel to blesse *Jacob* in his journey, and didst leade the children of *Israel* through the Red Sea, making it a wall on the right hand and on the left: be pleased to let thy Angel go out before me and guide me in my journey, preserving me from dangers of robbers, from violence of enemies, and sudden and sad accidents, from falls and errours: and prosper my journey to thy glory, and to all my innocent purposes: and preserve me from all sin, that I may return in peace and holinesse, with thy favour and thy blessing, and may serve thee in thankfulnesse and obedience all the dayes of my pilgrimage, and at last bring

me

me to thy countrey, to the cœleſtial Jeruſalem, there to dwell in thy houſe and to ſing praiſes to thee for ever. *Amen.*

Ad Sect. 4.] *A prayer to be ſaid before hearing or reading the word of God.*

O Holy and Eternal Jeſus who haſt begotten us by thy word, renewed us by thy Spirit, fed us by thy Sacraments, and by the dayly miniſtery of thy word: ſtill go on to build us up to life eternal. Let thy moſt holy Spirit be preſent with me and reſt upon me in the reading [or hearing] thy ſacred word; that I may do it humbly, reverently, without prejudice, with a minde ready and deſirous to learn and to obey; that I may be readily furniſhed and inſtructed to every good work, and may practiſe all thy holy laws and commandments, to the glory of thy holy name, O holy and eternal Jeſus. *Amen.*

Ad Sect. 5,9,10.] *A form of confeſsion of ſins, and repentance to be uſed upon faſting dayes, or dayes of humiliation; eſpecially in Lent, and before the Holy Sacrament.*

Have mercy upon me, O God, after thy great goodneſſe, according to the multitude of thy mercies do away mine offences. For I will confeſſe my wickedneſſe and be ſorry for my ſin.

* O my Deareſt Lord, I am not worthy to be accounted amongſt the meaneſt of thy ſervants: not worthy to be ſuſtained by the leaſt fragments of thy mercy, but to be ſhut out of thy preſence for ever with dogs & unbelievers. *But for thy names ſake, O Lord, be merciful unto my ſin, for it is great.*

I am the vileſt of ſinners, and the worſt of men: proud and vain glorious, impatient of

of scorn or of just reproof: not enduring to be slighted, and yet extreamly deserving it: I have been cosened by the colours of humility, and when I have truly called my self vitious, I could not endure any man else should say so or think so. I have been disobedient to my Superiours, churlish and ungentle in my behaviour, unchristian and unmanly. *But for thy names sake, &c.*

O Just and Dear God, how can I expect pity or pardon who am so angry and peevish, with and without cause, envious at good, rejoycing in the evil of my neighbours, negligent of my charge, idle and useless, timerous and base, jealous and impudent, ambitious and hard hearted, soft, unmortified and effeminate in my life, indevout in my prayers, without fancie or affection, without attendance to them or perseverance in them; but passionate and curious in pleasing my appetite of meat and drink and pleasures, making matter both for sin and sickness; and I have reaped the cursed fruits of such improvidence, entertaining undecent and impure thoughts; and I have brought them forth in undecent and impure actions, and the spirit of uncleanness hath entred in, and unhallowed the temple which thou didst consecrate for the habitation of thy Spirit of love and holiness. *But for thy names sake, O Lord, be merciful unto my sin, for it is great.*

Thou hast given me a whole life to serve thee in, and to advance my hopes of heaven: and this pretious time I have thrown away upon my sins and vanities, being improvident of my time and of my talent, and of thy grace and my own advantages; resisting thy Spirit, and quenching him. I have been a great lover of my self, and yet used many wayes to destroy my self:

ſelf: I have purſued my temporal ends with greedineſſe and indirect means: I am revengful and unthankful, forgetting benefits, but not ſo ſoon forgetting injuries: curious and murmuring: a great breaker of promiſes: I have not loved my neighbours good, nor advanced it in all things where I could: I have bin unlike thee in all things, I am unmerciful and unjuſt; a ſottiſh admirer of things below, and careleſs of heaven and the wayes that lead thither.

But for thy names ſake, O Lord, be merciful unto my ſin, for it is great.

All my ſenſes have been windows to let ſin in, and death by ſin; Mine eyes have been adulterous and covetous; mine ears open to ſlander and detraction: my tongue and palate looſe and wanton, intemperate, and of foul language, talkative & lying, raſh and malicious, falſe and flattering, irreligious and irreverent, detracting and cenſorious: My hands have bin injurious and unclean: my paſſions violent and rebellious: my deſires impatient and unreaſonable: all my members and all my faculties have been ſervants of ſin: and my very beſt actions have more matter of pity, then of confidence; being imperfect in my beſt, and intolerable in moſt. *But for thy names ſake, O Lord, &c.*

Unto this and a far bigger heap of ſin, I have added alſo the faults of others to my own ſcore, by neglecting to hinder them to ſin in all that I could and ought: but I alſo have encouraged them in ſin, have taken off their fears and hardened their conſciences and tempted them directly, and prevailed in it to my own ruine and theirs, unleſſe thy glorious and unſpeakable mercy hath prevented ſo intolerable a calamity.

Lord

Lord I have abused thy mercy, despised thy judgements, turned thy grace into wantonnesse; I have been unthankful for thy infinite loving kindnesse: I have sinned and repented, and then sinned again, and resolved against it, and presently broke it; and then I tyed my self up with vows, & then was tempted, and then I yielded by little & little till I was willingly lost again, and my vows fell off like cords of vanity.

Miserable man that I am who shall deliver me from this body of sin?

And yet O Lord, I have another heap of sins to be unloaded. My secrets sins O Lord, are innumerable; sins I noted not, sins that I willingly neglected, sins that I acted upon willfull ignorance and voluntary misperswasion; sins that I have forgot; and sins which a diligent and a watchful spirit might have prevented, but I would not. Lord I am confounded with the multitude of them, and the horrour of their remembrance though I consider them nakedly in their direct appearances, without the deformity of their unhandsome and aggravating circumstances: but so dressed they are a sight too ugly: an instance of amazement, infinite in degrees, and insufferable in their load.

And yet thou hast spared me all this while, and hast not thrown me into Hell, where I have deserved to have been long since, and even now to have been shut up to an eternity of torments with insupportable amazement, fearing the revelation of thy day.

Miserable man that I am, who shall deliver me from this body of sin?

Thou shalt answer for me, O Lord my God; Thou that Prayest for me shalt be my Judge.

The

The Prayer.

Thou hast prepared for me a more healthful sorrow. O deny not thy servant when he begs sorrow of thee: Give me a deep contrition for my sins, a hearty detestation and loathing of them, hating them worse then death with torments. Give me grace intirely, presently, and for ever to forsake them; to walk with care and prudence, with fear and watchfulnesse all my dayes; to doe all my duty with diligence and charity, with zeal and a never fainting spirit: to redeem the time, to trust upon thy mercies, to make use of all the instruments of grace, to work out my salvation with fear and trembling, that thou mayest have the glory of pardoning all my sins, and I may reap the fruit of all thy mercies, and al thy graces, of thy patience and long-suffering, even to live a holy life here, and to reign with thee for ever, through Jesus Christ our Lord. *Amen.*

Ad Sect. 6.] *Special devotions to be used upon the Lords-day, and the great Festivalls Of Christians.*

In the Morning recite the following forme of Thanksgiving: upon the special Festivalls adding the commemoration of the special blessing according to the following prayers: adding such prayers as you shall choose out of the foregoing Devotions.

2. *Besides the ordinary and publick duties of the day, if you retire into your closet to read and meditate; after you have performed that duty, say the song of S.* Ambrose *commonly called the* [Te Deum] *or* [*We praise thee, &c*] *then add the prayers for particular graces which are at the end of the former Chapters, such and as many of them as shall fit your present needs and affect-*

affections: ending with the Lords prayer. This form of devotion, may for variety, be indifferently used at other times.

'*A forme of thanksgiving with a recital of publick and private blessings: To be used upon Easter-day, Whit-sunday, Ascension-day, and all Sundayes of the year: but the middle part of it may be reserved for the more solemn Festivals; and the other used upon the ordinary; as every mans affections or leisure shall determine.*

[1.] *Ex Liturgiâ S. Basilii magnâ ex parte.*

O Eternal Essence, Lord God, Father Almighty, Maker of all things in Heaven and Earth, it is a good thing to give thanks to thee, O Lord, and to pay to thee all reverence, worship and devotion from a clean and prepared heart; and with an humble spirit to present a living and reasonable sacrifice to thy holinesse and Majesty: for thou hast given unto us the knowledge of thy truth: and who is able to declare thy greatnesse, and to recount all thy marvellous works which thou hast done in all the generations of the world.

O Great Lord and Governour of all things, Lord and Creator of all things visible and invisible, who sittest upon the throne of thy glory, and beholdest the secrets of the lowest abysse and darknesse, thou art without beginning, uncircumscribed, incomprehensible, unalterable, and seated for ever unmoveable in thy own essential happinesse and tranquillity: Thou art the Father of our Lord JESUS CHRIST: who is,

Our Dearest and most Gracious Saviour, our hope, the wisdom of the Father, the image of

of thy goodneſſe, the Word eternal and the brightneſſe of thy perſon, the power of God from eternal ages, the true light that lightneth every Man that cometh into the World, the Redemption of Man, and the Sanctification of our Spirits.

By whom the holy Ghoſt deſcended upon the Church; the holy Spirit of truth, the ſeal of adoption, the earneſt of the inheritance of the Saints, the firſt fruits of everlaſting felicity, the life-giving power, the fountain of ſanctification, the comfort of the Church, the eaſe of the afflicted, the ſupport of the weak, the wealth of the poor, the teacher of the doubtful, ſcrupulous and ignorant, the anchor of the fearful, the infinite reward of all faithful ſouls, by whom all reaſonable and underſtanding creatures ſerve thee, and ſend up a never-ceaſing, and a never-rejected ſacrifice of prayer, and praiſes, and adoration.

All Angels and Archangels, all Thrones and Dominions, all Principalities and Powers, the Cherubins with many eyes, and the Seraphins covered with wings from the terror and amazement of thy brighteſt glory: Theſe and all the powers of Heaven do perpetually ſing praiſes and never-ceaſing Hymns, and eternal Anthems to the glory of the eternal God, the Almighty Father of Men and Angels.

Holy is our God: Holy is the Almighty: Holy is the Immortal: Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the Majeſty of thy glory. Amen. * With theſe holy and bleſſed Spirits I alſo thy ſervant, O thou great lover of ſouls, though I be unworthy to offer praiſe to ſuch a Majeſty, yet out of my bounden duty humbly offer up my

heart

heart and voice to joyn in this blessed quire, and confesse the glories of the Lord. * For thou art holy, and of thy greatnesse there is no end; and in thy justice and goodnesse thou hast measured out to us all thy works.

3. Thou madest man out of the earth and didst form him after thine own image: thou didst place him in a garden of pleasure, and gavest him laws of righteousnesse to be to him a seed of immortality.

O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he hath done for the children of men.

For when man sinned and listned to the whispers of a tempting spirit, and refused to hear the voice of God, thou didst throw him out from Paradise, and sentest him to till the Earth; but yet left not his condition without remedy, but didst provide for him the salvation of a new birth, and by the blood of thy Son didst redeem and pay the price to thine own justice for thine own creature, lest the work of thine own hands should perish.

O that men would therefore praise the Lord, &c.

For thou, O Lord, in every age didst send testimonies from Heaven, blessings and Prophets, and fruitful seasons, and preachers of righteousness, and miracles of power, and mercy: thou spakest by thy Prophets and saidst, *I will help by one that is mighty*: and in the fulnesse of time spakest to us by thy Son, by whom thou didst make both the Worlds: who by the word of his power, sustains all things in Heaven and Earth; who thought it no robbery to be equal to the Father: who being before all time was pleased to be born in time, to converse with men, to be incarnate of a holy

Virgin:

virgin: he emptied himſelf of all his glories, took on him the form of a ſervant, in all things being made like unto us, in a ſoul of paſſions and diſcourſe, in a body of humility and ſorrow, but in all things innocent, and in all things afflicted: and ſuffered death for us, that we by him might live and be partakers of his nature and his glories, of his body and of his ſpirit, of the bleſſings of earth, and of immortal felicities in Heaven.

O that men would therefore praiſe the Lord &c.

For thou O holy and immortal God, O ſweeteſt Saviour Jeſus, wert made under the Law to condemn ſin in the fleſh: thou who knoweſt no ſin wert made ſin for us: thou gaveſt to us righteous Commandements, and madeſt known to us all thy Fathers will: thou didſt redeem us from our vain converſation, and from the vanity of Idols, falſe principles, and fooliſh confidences, and broughteſt us to the knowledge of the true and onely God and our Father, and haſt made us to thy ſelf a peculiar people, of thy own purchaſe, a royal Prieſthood, a holy Nation: Thou haſt waſhed our ſoules in the Laver of Regeneration, the Sacrament of Baptiſme: Thou haſt reconciled us by thy death, juſtified us by thy Reſurrection, ſanctified us by thy Spirit [ſending him upon thy Church in viſible formes, and giving him in powers, and miracles, and mighty ſignes, and continuing this incomparable favour in gifts and ſanctifying graces, and promiſing that hee ſhall abide with us for ever] thou haſt fed us with thine own broken body, and given drink to our ſoules out of thine own heart: and haſt aſcended up on high,

and hast overcome all the powers of Death and Hell, and redeemed us from the miseries of a sad eternity: and sittest at the right hand of God, making intercession for us with a never-ceasing charity.

O that men would therefore praise the Lord, &c.

The grave could not hold thee long, O holy & eternal Jesus, thy body could not see corruption, neither could thy soul be left in Hell; thou wert free among the dead, and thou brakest the iron gates of Death, and the bars and chains of the lower prisons: Thou broughtest comfort to the souls of the Patriarchs who waited for thy coming, who long'd for the redemption of Man, and the revelation of thy day. *Abraham*, *Isaac*, and *Jacob* saw thy day, and rejoyced: and when thou didst arise from thy bed of darkness, and leftest the grave-clothes behinde thee, and put on a robe of glory (over which for 40 dayes thou didst wear a vail) and then entred into a cloud, and then into glory, then the powers of Hell were confounded, then Death lost its power and was swallowed up into victory; & though death is not quite destroyed, yet it is made harmlesse and without a sting, and the condition of Humane Nature is made an entrance to eternal glory; & art become the Prince of life, the first fruits of the resurrection, the first-born from the dead, having made the way plain before our faces, that we may also rise again in the Resurrection of the last day, when thou shalt come again unto us to render to every Man according to his works.

O that men would therefore praise the Lord, &c.

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

O all ye angels of the Lord, praise ye the Lord: praise him and magnifie him for ever.

O ye Spirits and Souls of the Righteous, praise ye the Lord: praise him and magnifie him for ever.

And now, O Lord God, what shall I render to thy Divine Majesty for all the benefits thou hast done unto thy servant in my personal capacity. 3.

Thou art my Creator and my Father, my Protector and my Guardian, thou hast brought me from my Mothers wombe, thou hast told all my joynts, and in thy book were all my members written: Thou hast given me a comely body, Christian and careful parents, holy education; Thou hast been my guide and my teacher all my dayes: Thou hast given me ready faculties, an unloosed tongue, a cheerful spirit, strait limbs, a good reputation, and liberty of person, a quiet life, and a tender conscience [*a loving wife or husband, and hopeful children*] thou wert my hope from my youth, through thee have I been holden up ever since I was born: Thou hast clothed me and fed me, given me friends and blessed them; given me many dayes of comfort and health, free from those sad infirmities, with which many of thy Saints and deerest servants are afflicted: Thou hast sent thy Angel to snatch me from the violence of fire and water, to prevent præcipices, fracture of bones, to rescue me from thunder and lightning, plague and pestilential diseases, murder and robbery, violence of chance and enemies, and all the spirits of darkness: and in the dayes of sorrow thou hast refreshed me: in the destitution of provisions thou hast taken care of me, and thou hast said unto me, *I will never leave thee nor forsake thee.*

I will give thanks unto the Lord with my whole heart, secretly among the faithful and in the congregation.

Thou

Thou O my dearest Lord and Father hast taken care of my soul, hast pitied my miseries, sustained my infirmities, relieved and instructed my ignorances; and though I have broken thy righteous Lawes and Commandements, run passionately after vanities and was in love with Death, and was dead in sin, and was exposed to thousands of temptations, and fell foully, and continued in it, and lov'd to have it so, and hated to be reformed; yet thou didst call me with the checks of conscience, with daily Sermons and precepts of holinesse, with fear and shame, with benefits and the admonitions of thy most holy Spirit, by the counsel of my friends, by the example of good persons, with holy books and thousands of excellent arts, and wouldest not suffer me to perish in my folly, but didst force me to attend to thy gracious calling, and hast put me into a state of repentance, and possibilities of pardon, being infinitely desirous I should live, and recover, and make use of thy grace, and partake of thy glories.

'*I will give thanks unto the Lord with my whole* '*heart, secretly among the faithful, and in the con-* '*gregation.* * *For salvation belongeth unto the* '*Lord, and thy blessing is upon thy servant. But as* '*for me, I will come into thy house in the multitude* '*of thy mercies, and in thy fear will I worship to-* '*ward thy holy temple.* * *For of thee, and in thee,* '*and through thee, and for thee are all things. Bles-* '*sed be the name of God from generation to generati-* '*on. Amen.*

A short Form of thanksgiving to be said upon any special deliverance, as from Child-birth, from Sickness, from battel, or imminent danger at sea, or Land, &c.

O most merciful and gracious God, thou fountain of all mercy and blessing, thou hast opened the hand of thy mercy to fill me with blessings, and the sweet effects of thy loving kindnesse: thou feedest us like a Shepherd, thou governest us as a king, thou bearest us in thy arms like a nurse, thou doest cover us under the shadow of thy wings, and shelter us like a hen; thou (O Dearest Lord) wakest for us as a Watchman, thou providest for us like a Husband, thou lovest us as a friend, and thinkest on us perpetually, as a careful mother on her helplesse babe, and art exceeding merciful to all that fear thee; and now, O Lord, thou hast added this great blessing of deliverance from my late danger, (*here name the blessing*) it was thy hand and the help of thy mercy that relieved me, the waters of affliction had drowned me, and the stream had gone over my soul, if the spirit of the Lord had not moved upon these waters: Thou O Lord, didst revoke thy angry sentence which I had deserved, and which was gone out against me: Unto thee, O Lord, I ascribe the praise and honour of my redemption: I will be glad and rejoyce in thy mercy, for thou hast considered my trouble, and hast known my soul in adversity: As thou hast spread thy hand upon me for a covering, so also enlarge my heart with thankfulnesse, and fill my mouth with praises, that my duty and returns to thee may be great as my needs of mercie are; and let thy gracious favours, and loving kindnesse endure for ever and ever upon thy servant: and grant

that what thou hast sown in mercy may spring up in duty: and let thy grace so strengthen my purposes that I may sin no more, lest thy threatning return upon me in anger, and thy anger break me into pieces: but let me walk in the light of thy favour, and in the paths of thy Commandments; that *I* living here to the glory of thy name, may at last enter into the glory of my Lord, to spend whole eternity in giving praise to thy exalted and ever glorious name. *Amen.*

'We praise thee O God: we knowledge thee to 'be the Lord, * All the earth doth worship thee the 'Father Everlasting. * To thee All Angels cry a- 'loud, the Heavens and all the powers therein. * To 'thee Cherubim and Seraphim continually do 'cry. * Holy, Holy, Holy, Lord God of Sabaoth; '* Heaven and Earth are full of the Majesty of thy 'glory. * The glorious company of the Apostles 'praise thee. * The goodly fellowship of the Pro- 'phets praise thee. * The noble army of Martyrs 'praise thee. * The holy Church throughout all the 'world doth knowledge thee. * The Father of an 'infinite Majesty. * Thy honourable, true and only 'Son. * Also the Holy Ghost the Comforter. * Thou 'art the King of glory O Christ. * Thou art the 'everlasting Son of the Father. * When thou tookest 'upon thee to deliver man, thou didst not abhor the 'Virgins womb. * When thou hadst overcome the 'sharpness of death, thou didst open the Kingdom 'of Heaven to all Believers. * Thou sittest at the 'right hand of God in the glory of the Father. '* We believe that thou shalt come to be our 'Judge. * We therefore pray thee help thy servants 'whom thou hast redeemed with thy precious 'blood. * Make them to be numbered with thy 'Saints in glory everlasting. * O Lord save thy peo- 'ple, and bless thine heritage. * Govern them

'and lift them up for ever. * Day by day we mag-
'nifie thee. * And we worſhip thy name ever world
'without end. * Vouchſafe O Lord, to keep us this
'day without ſin. * O Lord have mercy upon us:
'have mercy upon us. * O Lord let thy mercy
'lighten upon us as our truſt is in thee. O Lord in
'thee have *I* truſted: let me never be confounded.
Amen.

A Prayer of thanksgiving after the receiving ſome great bleſſing, as the birth of an Heir, the ſucceſſe of an honeſt deſigne, a victory, a good harveſt, &c.

O Lord God, Father of mercies, the fountain of comfort and bleſſing, of life and peace, of plenty and pardon, who filleſt Heaven with thy glory, and earth w^th^ thy goodnes; *I* give thee the moſt earneſt, moſt humble, and moſt enlarged returnes of my glad and thankful heart, for thou haſt refreſhed me with thy comforts, and enlarged me with thy bleſſing, thou haſt made my fleſh and my bones to rejoyce: for beſides the bleſſings of all mankinde, the bleſſings of nature, & the bleſſings of grace, the ſupport of every minute, and the comforts of every day, thou haſt opened thy boſom, and at this time haſt powred out an excellent expreſſion of thy loving kindneſſe [here name the bleſſing] What am *I* O Lord, and what is my Fathers houſe, what is the life, and what are the capacities of thy ſervant that thou ſhould'ſt do this unto me, * that the great God of men and Angels ſhould make a ſpecial decree in Heaven for me, and ſend out an Angel of bleſſing, and inſtead of condemning and ruining me as *I* miſerably have deſerved, to diſtinguiſh me from many my equals and my betters, by this and many other ſpecial acts of grace and favour.

Praiſed be the Lord daily, even the Lord that helpeth us and powreth his benefits upon us. He is our God, even the God of whom cometh ſalvation: God

is the Lord by whom we eſcape death. Thou haſt brought me to great honour, and comforted me on every ſide.

Thou Lord haſt made me glad through thy works, I will rejoyce in giving praiſe for the operation of thy hands.

O give thanks unto the Lord, and call upon his name: tell the people what things he hath done.

As for me, I will give great thanks unto the Lord: and praiſe him among the multitude.

Bleſſed be the Lord God, even the *Lord* God of Iſrael: which only doth wondrous & gracious things.

And bleſſed be the name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. *Amen. Amen.* Glory be to the Father, &c.

As it was in the beginning, &c.

'A *Prayer to be ſaid on the Feaſt of Chriſtmas, or the* 'birth of our bleſſed Saviour Jeſus; the ſame alſo 'may be ſaid upon the Feaſt of the Annunciation, and 'Purification of the B. Virgin Mary.

O Holy and Almighty God, Father of mercies, Father of our Lord Jeſus Chriſt, the Son of thy love and Eternal mercies, I adore and praiſe, and glorifie thy infinite and unſpeakable love, and wiſdom, who haſt ſent thy Son from the boſom of felicities to take upon him our nature and our miſery, and our guilt, and haſt made the Son of God to become the Son of Man, that we might become the Sons of God, and partakers of the divine nature: ſince thou haſt ſo exalted humane nature, be pleaſed alſo to ſanctify my perſon, that by a conformity to the humility and laws, and ſufferings of my deareſt Saviour *I* may be united to his ſpirit, and be made all one with the moſt Holy Jeſus. *Amen.*

2. O Holy and Eternal Jeſus who didſt pity mankinde lying in his blood, and ſin and miſery, and didſt chooſe our ſadneſſes and ſorrows that thou mighteſt

mighteſt make us to pertake of thy felicities: let thine eyes pity me, thy hands ſupport me, thy holy feet tread down all the difficulties in my way to Heaven, let me dwell in thy heart, be inſtructed with thy wiſdom, moved by thy affections, chooſe with thy will, and be clothed with thy righteouſneſs, that in the day of judgement *I* may be found having on thy garments, ſealed with thy impreſſion; and that bearing upon every faculty and member the character of my elder brother, *I* may not be caſt out with ſtrangers and unbelievers. *Amen.*

*To God the Father of our Lord Jeſus Chriſt. * To the eternal Son that was incarnate and born of a virgin. * To the ſpirit of the Father and the Son be all honour and glory, worſhip and adoration, now and for ever. Amen*

The ſame Form of Prayer may be uſed upon our own Birth-day, or day of our Baptiſme: adding the following prayer.

A Prayer to be ſaid upon our Birth day, or day of Baptiſme.

O Bleſſed and Eternal God, *I* give thee praiſe and glory for thy great mercy to me in cauſing me to be born of Chriſtian parents, and didſt not allot to me a portion with Miſbelievers and Heathen that have not known thee; thou didſt not ſuffer me to be ſtrangled at the gate of the womb, but thy hand ſuſtained and brought me to the light of the world, and the illumination of baptiſme, with thy grace preventing my election, and by an artificial neceſſity, and holy prevention engaging me to the profeſſion and practiſes of Chriſtianity: Lord ſince that, *I* have broken the promiſes made in my behalf, and which *I* confirmed by my after act; *I* went back from them by an evil life; and yet thou haſt ſtill continued to me life and time of repentance; and didſt not cut me off in the beginning of my dayes,

and the progresse of my sins: O Deareſt God, pardon the errours and ignorances, the vices and vanities of my youth, and the faults of my more forward years, and let me never more ſtain the whiteneſs of my baptiſmal robe: and now that by thy grace, *I* ſtill perſiſt in the purpoſes of obedience, and do give up my name to Chriſt, and glory to be a Diſciple of thy inſtitution, and a ſervant of Jeſus, let me never fail of thy grace; let no root of bitterneſs ſpring up and diſorder my purpoſes, and defile my ſpirit. O let my years be ſo many degrees of neerer approach to thee; and forſake me not O God, in my old age, when *I* am gray-headed; and when my ſtrength faileth me be thou my ſtrength and my guide unto death, that *I* may reckon my years and apply my heart unto wiſdom, and at laſt after the ſpending a holy and a bleſſed life, *I* may be brought unto a glorious eternity, through Jeſus Chriſt our Lord. *Amen*

Then adde the form of thanksgiving formerly deſcribed.

A prayer to be ſaid upon the dayes of the memory of Apoſtles, Martyrs, &c.

O Eternal God to whom do live the ſpirits of them that depart hence in the Lord, and in whom the ſouls of them that be elected after they be delivered from the burden of the fleſh be in peace and reſt from their labours, and their works follow them, and their memory is bleſſed: *I* bleſſe and magnifie thy holy and ever glorious name, for the great grace and bleſſing manifeſted to thy Apoſtles and Martyrs, and other holy perſons who have glorified thy name in the dayes of their fleſh, and have ſerved the intereſt of religion, and of thy ſervice, and this day we have thy ſervant [*name the Apoſtle or Martyr, &c.*] in remembrance, whom thou haſt lead thorough the troubles and temptations of this World, and now haſt lodged in

in the bosome of a certain hope and great beatitude until the day of restitution of all things. Blessed be the mercy and eternal goodnesse of God; and the memory of all thy Saints is blessed: Teach me to practise their doctrine, to imitate their lives following their example, and being united as a part of the same mystical body, by the band of the same faith, and a holy hope, and a never ceasing charity: and may it please thee of thy gracious goodnesse shortly to accomplish the number of thine elect, & to hasten thy Kingdom, that we with thy servant [*] and all others departed in the true faith & fear of thy holy Name, may have our perfect consummation and blisse in body and soul in thy eternal and everlasting kingdom. Amen.

A form of prayer recording all the parts and mysteries of Christs passion; being a short history of it: to be used especially in the week of the passion, and before the receiving the blessed Sacrament.

All praise, honour, and glory be to the holy and eternal Jesus. I adore thee O blessed Redeemer, eternal God, the light of the Gentiles and the glory of Israel; for thou hast done and suffered for me more then I could wish, more then I could think of, even all that a lost and a miserable perishing sinner could possibly need.

Thou wert afflicted with thirst and hunger, with heat and cold, with labours and sorrowes, with hard journeys and restlesse nights; and when thou wert contriving all the mysterious and admirable wayes of paying our scores, thou didst suffer thy self to be designed to slaughter by those for whom in love thou wert ready to dye.

What is man that thou art mindful of him, and the Son of man that thou thus visitest him?

Blessed be thy Name, O holy Jesus; for thou wentest about doing good, working miracles of mercy, healing the sick, comforting the distressed, instructing the ignorant, raising the dead, inlightning the blinde, strengthning the lame, straitning the crooked, relieving the poor, preaching the Gospel, and reconciling sinners by the mightinesse of thy power, by the wisdom of thy Spirit, by the Word of God, and the merits of thy Passion, thy healthful and bitter passion.

Lord what is man that thou art mindful of him, &c.

Blessed be thy Name O holy Jesus who wert content to be conspired against by the Jews, to be sold by thy servant for a vile price, and to wash the feet of him that took money for thy life, and to give to him and to all thy Apostles thy most holy Body and Blood, to become a Sacrifice for their sins, even for their betraying and denying thee; and for all my sins, even for my crucifying thee afresh, and for such sins which I am ashamed to think, but that the greatnesse of my sins magnifie the infiniteneſse of thy mercies who didst so great things for so vile a person.

Lord what is man, &c.

Blessed be thy Name O holy Jesus, who being to depart the World didst comfort thy Apostles, powring out into their ears and hearts treasures of admirable discourses; who didst recommend them to thy Father with a mighty charity, and then didst enter into the Garden set with nothing but Bryers and sorrowes, where thou didst suffer a most unspeakable agony, until the sweat strain'd through thy pure skin like drops of blood; and there didst sigh and groan, and fall flat upon the earth, and pray and submit to the intolerable burden of thy Fathers wrath which I had deserved and thou sufferedst.

Lord

Lord what is man, &c.

Blessed be thy Name O holy Jesus, who hast sanctified to us all our natural infirmities and passions, by vouchsafing to be in fear and trembling, and sore amazement, by being bound and imprisoned, by being harrassed and drag'd with cords of violence and rude hands; by being drench'd in the brook in the way, by being sought after like a thief, and us'd like a sinner, who wert the most holy and the most innocent, cleaner then an Angel and brighter then the Morning-Star.

Lord what is man, &c.

Blessed be thy Name O holy Jesus, and blessed be that loving kindnesse and pity, by which thou didst neglect thy own sorrows, and go to comfort the sadnesse of thy Disciples, quickning their dulnesse, incouraging their duty, arming their weaknesse with excellent precepts against the day of trial. Blessed be that humility and sorrow of thine, who being Lord of the Angels, yet wouldest need, and receive comfort from thy servant the Angel; who didst offer thy self to thy persecutors, and madest them able to seiz thee, and didst receive the Traytors kisse, & sufferedst a veil to be thrown over thy holy face, that thy enemies might not presently be confounded by so bright a lustre; and wouldest do a miracle to cure a wound of one of thy spiteful enemies; and didst reprove a zealous servant in behalf of a malicious adversary; and then didst go like a Lamb to the slaughter without noise or violence, or resistance, when thou couldest have commanded millions of Angels for thy guard and rescue.

Lord what is man, &c.

Blessed be thy Name O holy Jesus, and blessed be that holy sorrow thou didst suffer when thy Disciples fled, and thou wert left alone in the

hands of cruel men, who like evening Wolves thirſted for a draught of thy beſt blood: and thou wert led to the houſe of *Annas*, and there aſked inſnaring queſtions, and ſmitten on the face by him whoſe ear thou hadſt but lately healed: and from thence wert dragged to the houſe of *Cajaphas*, and there all night didſt endure ſpittings, affronts, ſcorn, contumelies, blowes, and intolerable inſolencies, and all this for man who was thy enemy and the cauſe of all thy ſorrows.

Lord what is man, &c.

Bleſſed be thy Name, O holy Jeſus, and bleſſed be thy mercy, who when thy ſervant *Peter* denied thee, and forſook thee, and forſwore thee, didſt look back upon him, and by that gracious and chiding look didſt call him back to himſelf and thee: who wert accuſed before the High Prieſt, and rail'd upon, and examined to evil purpoſes, and with deſignes of blood: who wert declar'd guilty of death for ſpeaking a moſt neceſſary and moſt profitable truth: who wert ſent to *Pilate* and found innocent, and ſent to *Herod* and ſtill found innocent, and wert arrayed in white both to declare thy innocence and yet to deride thy perſon, and wert ſent back to *Pilate* and examined again, and yet nothing but innocence found in thee and malice round about thee to devour thy life, which yet thou wert more deſirous to lay down for them, then they were to take it from thee.

Lord what is man, &c.

Bleſſed be thy Name, O holy Jeſus, and bleſſed be that patience and charity by w^ch^ for our ſakes thou wert content to be ſmitten with canes, and have that holy face which Angels with joy and wonder do behold, be ſpit upon, and be deſpiſed when compar'd with *Barabbas*, and ſcourg'd moſt rudely with unhallowed hands, till the pavement

was

was purpled with that holy blood; and condemned to a sad and shameful, a publick and painful death, and arayed in Scarlet, and crown'd with thorns, and strip'd naked, and then cloth'd, and loaden with the crosse, and tormented with a tablet stuck with nails at the fringes of thy garment, and bound hard with cords & dragged most vilely and most piteously till the load was too great, and did sink thy tender and virginal body to the earth; and yet didst comfort the weeping women, and didst more pity thy persecutors then thy self, and wert grieved for the miseries of Jerusalem to come forty years after more then for thy present passion.

Lord what is man, &c.

Blessed be thy Name, O holy Jesus, and blessed be that incomparable sweetnesse and holy sorrow which thou sufferedst, when thy holy hands and feet were nailed upon the crosse, and the crosse being set in a hollownesse of the earth did in the fall rend the woumds wider, and there naked and bleeding, sick & faint, wounded and despised, didst hang upon the weight of thy wounds three long hours, praying for thy persecutors, satisfying thy Fathers wrath, reconciling the penitent thief, providing for thy holy and afflicted mother, tasting vineger and gall, and when the fulnesse of thy suffering was accomplished, didst give thy soul into the hands of God, and didst descend to the regions of longing souls who waited for the revelation of this thy day in their prisons of hope: and then thy body was transfixed with a spear and issued forth two Sacraments, Water and blood, and thy body was compos'd to burial, and dwelt in darkness 3 dayes and 3 nights.

Lord what is man that thou art mindful of him, and the Son of man that thou thus visitest him?

The-

The prayer. Thus O bleſſed Jeſu thou didſt finiſh thy holy paſſion with pain and anguiſh ſo great, that nothing could be greater then it, except thy ſelf and thy own infinite mercy, and all this for man, even for me, then whom nothing could be more miſerable, thy ſelf onely excepted who becameſt ſo by undertaking our guilt and our puniſhment. And now Lord who haſt done ſo much for me, be pleaſed onely to make it effectual to me, that it may not be uſeleſſe and loſt as to my particular, leſt I become eternally miſerable, and loſt to all hopes and poſſibilities of comfort. All this deſerves more love then I have to give: but Lord do thou turn me all into love, and all my love into obedience, and let my obedience be without interruption, and then I hope thou wilt accept ſuch a return as I can make: make me to be ſomething that thou delighteſt in, & thou ſhalt have all that I am or have from thee, even whatſoever thou makeſt fit for thy ſelf. Teach me to live wholly for my Saviour Jeſus, and to be ready to dye for Jeſus, and to be conformable to his life and ſufferings, and to be united to him by inſeparable unions, and to own no paſſions but what may be ſervants to Jeſus, and Diſciples of his inſtitution. O ſweeteſt Saviour clothe my ſoul with thy holy robe: hide my ſins in thy wounds, and bury them in thy grave, and let me riſe in the life of grace, and abide and grow in it till *I* arrive at the Kingdom of Glory. Amen. *Our Father, &c.*

Ad. Sect. 7, 8, 10. *A form of prayer or interceſſion for all eſtates of people in the Chriſtian Church. The parts of which may be added to any other formes: and the whole office intirely as it lyes is proper to be ſaid in our preparation to the holy Sacrament, or on the day of celebration.*

1. For

1. *For our ſelves.*

O thou gracious Father of mercy, Father of our Lord Jeſus Chriſt, have mercy upon thy ſervants who bow our heads, and our knees, and our hearts to thee: pardon and forgive us all our ſins, give us the grace of holy repentance and a ſtrict obedience to thy holy word; ſtrengthen us in the inner man with the power of the holy Ghoſt for all the parts and duties of our calling & holy living: preſerve us for ever in the unity of the holy Catholick Church, & in the integrity of the Chriſtian faith, and in the love of God, and of our neighbours, and in hope of life Eternal. *Amen.*

2. *For the whole Catholick Church.*

O holy Jeſus King of the Saints, and Prince of the Catholick Church, preſerve thy ſpouſe whom thou haſt purchaſed with thy right hand, and redeemed and cleanſed with thy blood; the whole Catholick Church from one end of the Earth to the other; ſhe is founded upon a rock, but planted in the ſea. O preſerve her ſafe from ſchiſme, hereſy, and ſacrilege. Unite all her members with the bands of Faith, Hope and Charity, and an external communion, when it ſhall ſeem good in thine eyes: let the daily ſacrifice of prayer and Sacramental thankſgiving never ceaſe, but be for ever preſented to thee, and for ever united to the interceſſion of her deareſt Lord, and for ever prevail for the obtaining for every of its members grace and bleſſing, pardon and ſalvation. *Amen.*

3. *For all Chriſtian Kings, Princes and Governours.*

O King of Kings, and Prince of all the Rulers of the Earth, give thy grace and Spirit to all Chriſtian Princes, the ſpirit of wiſdom and counſel, the ſpirit of government and godly fear: Grant unto them to live in peace and honour, that their people may love and feare them, and

and they may love and fear God: ſpeak good unto their hearts concerning the Church, that they may be nurſing Fathers to it, Fathers of the Fatherleſſe, Judges and Avengers of the cauſe of Widowes, that they may be compaſſionate to the wants of the poor, and the groans of the oppreſſed, that they may not vex or kill the *Lords* people with unjuſt or ambitious wars, but may feed the flock of God, and may inquire after and do all things which may promote peace, publick honeſty and holy religion, ſo adminiſtring things preſent, that they may not fail of the everlaſting glories of the world to come, where all thy faithful people ſhall reign Kings for ever. *Amen.*

4. *For all the orders of them that miniſter about Holy things*

O thou great Shepherd and Biſhop of our ſouls, Holy and Eternal Jeſus, give unto thy ſervants the Miniſters of the Myſteries of Chriſtian religion the Spirit of prudence and ſanctity, faith and charity, confidence and zeal, diligence and watchfulneſſe, that they may declare thy will unto the people faithfully, and diſpenſe the Sacraments rightly, and intercede with thee graciouſly and acceptably for thy ſervants. Grant O Lord, that by a holy life and a true beliefe, by well doing and patient ſuffering (when thou ſhalt call them to it) they may glorifie thee the great lover of ſouls, and after a plentiful converſion of ſinners from the errour of their wayes they may ſhine like the ſtars in glory. *Amen.*

'Give unto thy ſervants the Biſhops a diſcern-
'ing Spirit that they may lay hands ſuddenly on
'no man, but may depute ſuch perſons to the Mi-
'niſteries of religion, who may adorn the Goſpel
'of God, & whoſe lips may preſerve knowledge, &
'ſuch who by their good preaching, & holy living
'may advance the ſervice of the Lord Jeſus. *Amen.*

5. *For*

5. *For our neerest relatives, as Husband, Wife, Children, Family, &c.*

O God of infinite mercy, let thy loving mercy and compassion descend upon the head of thy servants [*my wife, or husband, children and family*: be pleased to give them health of body and of spirit, a competent portion of temporals, so as may with comfort support them in their journey to Heaven: preserve them from all evil and sad accidents, defend them in all assaults of their enemies, direct their persons & their actions, sanctify their hearts and words, and purposes, that we all may by the bands of obedience and charity be united to our Lord Jesus, and alwayes feeling thee our merciful and gracious Father, may become a holy family, discharging our whole duty in all our relations, that we in this life being thy children by adoption and grace, may be admitted into thy holy family hereafter for ever to sing praises to thee in the Church of the first-born, in the family of thy redeemed ones. *Amen.*

6. *For our Parents, our Kinred in the flesh, our Friends and Benefactors.*

O God merciful and gracious, who hast made [*my Parents,*] my Friends and my Benefactors ministers of thy mercy and instruments of providence to thy servant, I humbly beg a blessing to descend upon the heads of [*name the persons or the relations*] Depute thy holy Angels to guard their persons, thy holy spirit to guide their souls, thy providence to minister to their necessities: and let thy grace and mercy preserve them from the bitter pains of eternal death, and bring them to everlasting life through Jesus Christ. *Amen.*

7. *For all that lye under the rod of war, famine, pestilence: to be said in the time of plague, or war, &c.*

O Lord God Almighty, thou art our Father, we are

are thy children, thou art our Redeemer, we thy people purchased with the price of thy most precious blood, be pleased to moderate thy anger towards thy servants, let not thy whole displeasure arise, lest we be consumed and brought to nothing. Let health and peace be within our dwellings, let righteousness and holyness dwell for ever in our hearts, & be expres'd in all our actions, and the light of thy countenance be upon us in all our sufferings, that we may delight in the service and in the mercies of God for ever. *Amen.*

O gracious Father and merciful God, if it be thy wil, say unto the destroying Angel, it is enough, and though we are not better then our brethren who are smitten with the rod of God, but much worse, yet may it please thee, even because thou art good, and because we are timerous and sinful, not yet fitted for our appearance, to set thy mark upon our foreheads, that the Angel thy Minister of thy justice may passe over us, and hurt us not: let thy hand cover thy servants and hide us *in the clefts of the rock*, in the wounds of the holy Jesus, from the present anger that is gone out against us: that though we walk thorough the valley of the shadow of death we may fear no evil, and suffer none: and those whom thou hast smitten with thy rod, support with thy staff, and visit them with thy mercies and salvation, through Jesus Christ. *Amen.*

8. *For all women with childe and for unborn children.*

O Lord God who art the Father of them that trust in thee, and shewest mercy to a thousand generations of them that fear thee, have mercy upon all women great with childe [*] be pleased to give them a joyful & a safe deliverance; & let thy grace preserve the fruit of their wombs, and conduct them to the holy Sacrament of Baptisme, that they being regenerated by thy Spirit,

and

and adopted into thy family and the portion and duty of Sons, may live to the glory of God, to the comfort of their parents and friends, to the edification of the Chriſtian Common-wealth, and the ſalvation of their own ſouls thorough Jeſus Chriſt. *Amen.*

9. *For all eſtates of Men and Women in the Chriſtian Church.*

O Holy God, King Eternal, out of the infinite ſtore-houſes, of thy grace and mercy give unto all Virgins chaſtity, and a religious ſpirit; to all perſons dedicated to thee and to religion, continence and meekneſs, an active zeal, and an unwearied ſpirit: to all married paires faith and holineſſe: to widows and fatherleſs, and all that are oppreſſed, thy patronage, comfort and defence: to all Chriſtian women ſimplicity and modeſty, humility and chaſtity, patience and charity: give unto the poor, to all that are robbed and ſpoiled of their goods, a competent ſupport, and a contented ſpirit, and a treaſure in heaven hereafter: give unto priſoners and captives, to them that toil in the mines, and row in the gallyes ſtrength of body and of ſpirit, liberty and redemption, comfort and reſtitution: to all that travel by land thy Angel for their guide, and a holy and proſperous return: to all that travel by ſea freedom from Pirates and ſhipwrack, and bring them to the Haven where they would be: to diſtreſſed and ſcrupulous conſciences, to melancholy and diſconſolate perſons, to all that are afflicted with evil and unclean ſpirits give a light from heaven, great grace and proportionable comforts, and timely deliverance; give them patience and reſignation; let their ſorrows be changed into grace and comfort, and let the ſtorm waft them certainly to the regions of reſt and glory.

Lord

Lord God of Mercy give to thy Martyrs, Confessors and all thy persecuted, constancy and prudence, boldness and hope, a full faith and a never failing charity; To all who are condemned to death do thou minister comfort, a strong, a quiet, and a resigned spirit: take from them the fear of death, and all remaining affections to sin, and all imperfections of duty, and cause them to dye full of grace, full of hope: and give to all faithfull, and particularly to them who have recommended themselves to the prayers of thy unworthy servant, a supply of all their needs temporal and spiritual, and according to their several states and necessities, rest and peace, pardon and refreshment: and shew us all a mercy in the day of judgment. *Amen.*

Give O Lord, to the Magistrates equity, sincerity, courage and prudence, that they may protect the good, defend religion, and punish the wrong doers: Give to the Nobility wisdom, valour, and loyalty: To Merchants justice and faithfulness: to all Artificers and Labourers truth and honesty: to our enemies forgiveness and brotherly kindness.

Preserve to us the Heavens and the Ayre in healthful influence and disposition, the Earth in plenty, the kingdom in peace and good government, our marriages in peace, and sweetness and innocence of society, thy people from famine and pestilence, our houses from burning and robbery, our persons from being burnt alive, from banishment and prison, from Widowhood & destitution, from violence of pains and passions, from tempests and earth-quakes, from inundation of waters, from rebellion and invasion, from impatience and inordinate cares, from tediousnes of spirit and despair, from murder, and all violent accursed

and

and unusual deaths, from the surprize of sudden and violent accidents, from passionate and unreasonable fears, from all thy wrath, and from all our sins, good Lord deliver and preserve thy servants for ever. Amen.

Represse the violence of all implacable warring and tyrant Nations: bring home unto thy fold all that are gone astray: call into the Church all strangers: increase the number and holiness of thy own people: bring infants to ripeness of age and reason; confirm all baptized people with thy grace and with thy Spirit: instruct the Novices and new Christians: let a great grace and merciful providence bring youthful persons safely and holily through the indiscretions and passions and temptations of their younger years: & those whom thou hast or shalt permit to live to the age of a man, give competent strength and wisdom, take from them covetousness and churlishness, pride and impatience: fill them full of devotion and charity, repentance and sobriety, holy thoughts and longing desires after Heaven and heavenly things: give them a holy and a blessed death, and to us all a joyful resurrection through Jesus Christ our Lord. Amen.

Ad. Sect. 10. *The manner of using these devotions by way of preparation to the receiving the blessed Sacrament of the Lords Supper.*

The just preparation to this holy Feast consisting principally in a holy life, and consequently in the repetition of the acts of all vertues, and especially of Faith, Repentance, Charity and Thanksgiving, to the exercise of these four graces let the person that intends to communicate in the times set apart for his preparation and devotion; for the exercise of his faith recite the prayer or Letany of the passion. For the exercise of Repentance, the form of confession of sins with the prayer annexed:

And

And for the graces of thanksgiving and charity, let him use the special formes of prayer above described: or if a lesse time can be allotted for preparatory devotion, the two first will be the more proper as containing in them all the personal duty of the communicant. To which upon the morning of that holy solemnity, let him adde,

A prayer of preparation or addresse to the holy Sacrament.

An act of Love.

O most gracious and eternal God, the helper of the helplesse, the comforter of the comfortlesse, the hope of the afflicted, the bread of the hungry, the drink of the thirsty, and the Saviour of all them that wait upon thee, I blesse and glorifie thy Name, and adore thy goodnesse, and delight in thy love, that thou hast once more given me the opportunity of receiving the greatest favour which I can receive in this World, even the body and blood of my dearest Saviour. O take from me all affection to sin or vanity: let not my affections dwell below, but soar upwards to the element of love, to the seat of God, to the Regions of Glory, and the inheritance of Jesus, that I may hunger and thirst for the bread of life, and the wine of elect soules, and may know no loves but the love of God, and the most merciful Jesus. Amen.

An act of Desire.

O blessed Jesus, thou hast used many arts to save mee, thou hast given thy life to redeem me, thy holy Spirit to sanctifie me, thy self for my example, thy Word for my Rule, thy grace for my guide, the fruit of thy body hanging on the tree of the crosse, for the sin of my soul: and after all this thou hast sent thy Apostles and Ministers

Miniſters of ſalvation to call me, to importune me, to conſtraine me to holineſſe and peace and felicity. O now come Lord Jeſus, come quickly: my heart is deſirous of thy preſence, and thirſty of thy grace, and would fain entertain thee, not as a gueſt, but as an inhabitant, as the Lord of all my faculties. Enter in and take poſſeſſion, and dwell with me for ever, that I alſo may dwell in the heart of my deareſt Lord which was opened for me with a ſpear and love.

An act of contrition.

Lord thou ſhalt finde my heart full of cares and worldly deſires, cheated with love of riches, and neglect of holy things, proud & unmortified, falſe and crafty to deceive it ſelf, intricated and intangled with difficult caſes of conſcience, with knots which my own wildneſſe and inconſideration and impatience have tied and ſhuffled together: O my deareſt Lord, if thou canſt behold ſuch an impure ſeat, behold the place to which thou art invited is full of paſſion and prejudice, evil principles and evil habits, peeviſh and diſobedient, luſtful and intemperate, and full of ſad remembrances that I have often provoked to jealouſie and to anger thee my God, my deareſt Saviour, him that dyed for me, him that ſuffered torments for me, that is infinitely good *to me*, and infinitely good and perfect *in himſelf*. This O deareſt Saviour is a ſad truth, and I am heartily aſhamed, and truly ſorrowful for it, and do deeply hate all my ſins, and am full of indignation againſt my ſelf for ſo unworthy, ſo careleſſe, ſo continued, ſo great a folly: and humbly beg of thee to increaſe my ſorrow, and my care, and my hatred againſt ſin; and make my love to thee ſwell up to a great grace, and then to glory, and immenſity.

An

An act of Faith.

This indeed is my condition: But I know O blessed Jesus that thou didst take upon thee my nature, that thou mightest suffer for my sins, and thou didst suffer to deliver me from them and from thy Fathers wrath: and I was delivered from this wrath that I might serve thee in holiness and righteousness all my dayes: Lord I am as sure thou didst the great work of Redemption for me and all mankinde, as that I am alive: This is my hope, the strength of my spirit, my joy & my confidence: and do thou never let the spirit of unbelief enter into me and take me from this Rock: Here I will dwell for I have a delight therein: Here I will live, and here I desire to dye.

The Petition.

Therefore O blessed Jesu, who art my Saviour and my God, whose body is my food, and thy righteousness is my robe, thou art the Priest and the Sacrifice, the Master of the feast, and the Feast it self, the Physician of my soul, the light of my eyes, the purifier of my stains: enter into my heart, and cast out from thence all impurities, all the remains of *the Old man*; and grant I may partake of this holy Sacrament with much reverence and holy relish, and great effect, receiving hence the communication of thy holy body and blood, for the establishment of an unreproveable faith, of an unfained love, for the fulness of wisdom, for the healing my soul, for the blessing and preservation of my body, for the taking out the sting of temporal death, and for the assurance of a holy resurrection, for the ejection of all evil from within me, and the fulfilling all thy righteous Commandements, and to procure for me a mercy and a fair reception at the day of judgement, through thy mercies O holy and ever blessed Saviour Jesus. Amen.

Here

Here also may be added the prayer after receiving the cup. * *Ejaculations to be said before or at the receiving the holy Sacrament*

Like as the Hart desireth the water-brooks: so longeth my soul after thee, O God. My soul is athirst for God, yea even for the living God, when shall I come before the presence of God?

O Lord my God great are thy wondrous works which thou hast done: like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill and to thy dwelling: And that I may go unto the Altar of God, even unto the God of my joy and gladnesse: and with my heart will I give thanks to thee O God my God.

I will wash my hands in innocency, O Lord: & so will I go to thine altar: that I may shew the voice of thanksgiving, & tell of all thy wondrous works.

Examine me, O Lord, and prove me, try out my reins and my heart: For thy loving kindnesse is now and ever before my eyes: and I will walk in thy truth.

Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full. But thy loving kindnesse and mercy shall follow me all the dayes of my life, and I will dwell in the house of the Lord for ever.

This is the bread that cometh down from Heaven, that a man may eat thereof and not dye.

Whoso eateth my flesh and drinketh my blood, dwelleth in me and I in him: and hath eternal life abiding in him, & I will raise him up at the last day.

Lord whither shall we go but to thee: thou hast the words of eternal life.

If

If any man thirst let him come unto me & drink.

The bread which we break, is it not the communication of the body of Christ? and the cup which we drink, is it not the communication of the blood of Christ? What are those wounds in thy hands? They are those with w^ch I was wounded in the house of my friends, *Zech*, 13.6.

Immediately before the receiving, say

Lord I am not worthy that thou shouldest enter under my roof. But do thou speak the word onely and thy servant shall be healed.

Lord open thou my lips, and my mouth shall shew thy praise. O God make speed to save me, O Lord make haste to help me.

Come Lord Jesus, come quickly.

After receiving the consecrated and blessed bread, say,

O taste and see how gracious the Lord is: blessed is the man that trusteth in him. * The beasts do lack and suffer hunger; but they which seek the Lord shall want no manner of thing that is good. Lord what am I, that my Saviour should become my food, that the Son of God should be the meat of Wormes, of dust and ashes, of a sinner, of him that was his enemy? But this thou hast done to me, because thou art infinitely good and wonderfully gracious, and lovest to blesse every one of us, in turning us from the evil of our wayes. Enter into me blessed Jesus, let no root of bitternesse spring up in my heart; but be thou Lord of all my faculties. O let me feed on thee by faith, and grow up by the increase of God to a perfect man in Christ Jesus. Amen. Lord I believe, help mine unbelief. *Glory be to God the Father, Son, &c.*

After the receiving the cup of blessing.

It is finished. Blessed be the mercies of God revealed to us in Jesus Christ. O blessed and eternal high Priest, let the sacrifice of the Crosse which

thou

thou didſt once offer for the ſinnes of the whole World, and which thou doeſt now and alwayes repreſent in Heaven to thy Father by thy never ceaſing interceſſion, and which this day hath been exhibited on thy holy Table Sacramentally, obtain mercy and peace, faith and charity, ſafety, and eſtabliſhment to thy holy Church which thou haſt founded upon a Rock, the Rock of a holy Faith; and let not the gates of Hell prevail againſt her, nor the enemy of mankinde take any ſoul out of thy hand, whom thou haſt purchaſed with thy blood, and ſanctified by thy Spirit. Preſerve all thy people from Hereſie, and diviſion of ſpirit, from ſcandal and the ſpirit of deluſion, from ſacriledge and hurtful perſecutions. Thou O bleſſed Jeſus didſt dye for us: keep me for ever in holy living, from ſin and ſinful ſhame, in the communion of thy Church, and thy Church in ſafety and grace, in truth and peace unto thy ſecond coming. Amen.

Deareſt Jeſu, ſince thou art pleaſed to enter into me, O be jealous of thy houſe and the place where thine honour dwelleth: ſuffer no unclean ſpirit, or unholy thought to come near thy dwelling, leſt it defile the ground where thy holy feet have trod. O teach me ſo to walk, that I may never diſrepute the honour of my Religion, nor ſtain the holy Robe which thou haſt now put upon my ſoul, nor break my holy Vows, which *I have made*, and *thou haſt ſealed*, nor loſe my right of inheritance, my priviledge of being coheir with Jeſus, into the hope of which I have now further entred: but be thou pleaſed to love me with the love of a Father, and a Brother, and a Huſband, and a Lord; and make me to ſerve thee in the communion of Saints, in receiving the Sacrament, in the practiſe of all holy vertues, in the imitation of thy life,

and conformity to thy ſufferings; that I having now put on the Lord Jeſus, may marry his loves and his enmities, may deſire his glory, may obey his laws, and be united to his Spirit; and in the day of the LORD I may be found having on the Wedding Garment, and bearing in my body and ſoul the marks of the LORD JESUS, that I may enter into the joy of my LORD, and partake of his glories for ever and ever. Amen.

Ejaculations to be uſed any time that day, after the ſolemnity is ended.

Lord, if I had lived innocently, I could not have deſerved to receive the crumbs that fall from thy Table: How great is thy mercy who haſt feaſted me with the Bread of Virgins, with the Wine of Angels, with Manna from Heaven!

O when ſhall I paſſe from this dark glaſſe, from this vail of Sacraments, to the viſion of thy eternal clarity, from eating thy Body, to beholding thy face in thy eternal Kingdom!

Let not my ſins crucifie the Lord of life again: Let it never be ſaid concerning me, the hand of him that betraieth me is with me on the Table.

O that I might love thee, as well as ever any creature lov'd thee! Let me think nothing but thee, deſire nothing but thee, enjoy nothing but thee!

O Jeſus be a Jeſus unto me. Thou art all things unto me. Let nothing ever pleaſe me but what ſavours of thee, and thy miraculous ſweetneſſe.

Bleſſed be the mercies of our Lord, who of God is made unto me Wiſdom, and Righteouſneſſe, and Sanctification, and Redemption.

He that glorieth, let him glory in the Lord. Amen.

The End.

The Appendix.

Folio 44. Line 6.

For the King, &c.

* In mercy remember the King, preſerve his perſon in health and honour, his crown in wealth and dignity, his kingdoms in peace and plenty, the Churches under his protection in piety and knowledge, and a ſtrict and holy religion: keep him perpetually in thy fear and favour, and crown him with glory and immortality. *Amen.*

Folio 152. *Line* 23.

And when thy little misfortune troubles thee, remember that thou haſt known the beſt of Kings, and the beſt of Men put to death publickly by his own ſubjects.

Folio 223. *after Line* 8.

III.

Place a Guard of Angels about the perſon of the King, and immure him with the defence of thy right hand, that no unhallowed arme may do violence to him. Support him with aids from Heaven in all his battels, trials and dangers, that he may in every inſtant of his temptation become dearer to thee, and do thou return to him with mercy and deliverance. Give unto him the hearts of all his people, and put into his hand a prevailing rod of iron, a ſcepter of power, and a ſword of juſtice; and enable him to defend and comfort the Churches under his protection.

IV.

Bleſſe all his Friends, Relatives, Confederates and Leiges; direct their Counſels, unite their

hearts, strengthen their hands, blesse their actions: Give unto them holinesse of intention, that they may with much candour and ingenuity pursue the cause of God and the King: Sanctifie all the means and instruments of their purposes, that they may not with cruelty, injustice, or oppression proceed towards the end of their just desires; and do thou crown all their endeavours with a prosperous event, that all may cooperate to, and actually produce those great mercies which we beg of thee; Honour and safety to our Soveraign, defence of his just rights, peace to his people, establishment and promotion to religion, advantages and encouragement to learning and holy living, deliverance to all the oppressed, comfort to all thy faithful people; and from all these, glory to thy holy Name. Grant this O KING of Kings, for his sake, by whom thou hast consigned us to all thy mercies and promises, and to whom thou hast given all power in Heaven and Earth, our Lord and Saviour Jesus Christ. *Amen.*

A Prayer to be said by Kings or Magistrates, for themselves and their People.

O My God and King, thou ruleſt in the Kingdoms of men; by thee Kings reign and Princes decree justice; thou hast appointed me under thy self * [*and under my Prince*] to govern this portion of thy church according to the Laws of Religion and the Common-wealth. O Lord, I am but an infirme man, and know not how to decree certain sentences without erring in judgement: but do thou give to thy servant an understanding heart to judge this people, that I may discern between good and evil. Cause me to walk before thee and all the

* *These words to be added by a delegate or inferiour.*

the people in truth and righteouſneſſe, and in ſincerity of heart, that I may not regard the perſon of the mighty, nor be afraid of his terrour, nor deſpiſe the perſon of the poor, and reject his petition; but that doing juſtice to all men, I and my people may receive mercy of thee, peace and plenty in our dayes, and mutual love, duty and correſpendence that there be no leading into captivity, no complaining in our ſtreets; but we may ſee the Church in proſperity all our dayes, and religion eſtabliſhed and increaſing. Do thou eſtabliſh the houſe of thy ſervant, and bring me to a participation of the glories of thy kingdom, for his ſake who is my Lord and King, the holy and ever bleſſed Saviour of the world, our Redeemer Jeſus. *Amen.*

Page 389. *Line.* 12.

III.

O Holy and ever bleſſed ſpirit, who didſt overſhadow the holy Virgin-Mother of our Lord, and cauſedſt her to conceive by a miraculous & myſterious manner: be pleaſed to overſhadow my ſoul, and enlighten my ſpirit, that I may conceive the holy Jeſus in my heart, and may bear him in my minde, and may grow up to the fulneſſe of the ſtature of Chriſt, to be a perfect man in Chriſt Jeſus. *Amen.*

FINIS.

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